Signaculum Mundi Pythagoricum

Dd. 4. 28

A Philosophicall Epitaph in Hierogliphicall Figures

With Explanation

A Briefe of ye golden Calfe the Worlds Idoll

Glaubers golden Art well managed

Jehiel the three Principles or Originall of all things

Published by W C Esqr

with a Catalogue of Chymicall Bookes

London Printed for William Cooper att the Pellican in Little Britain 1673

33102

THE

Philoſophical Epitaph of *W. C.* Eſquire.

For a *Memento Mori* on his Tomb-ſtone.

VVith Three Hieroglyphical Scutcheons, and their Philoſophical Motto's, and Explanation; with the Philoſophical *Mercury*, Nature of Seed, and Life, and Growth of Metalls; And a Diſcovery of the Immortal Liquor *Alchaheſt*. The Salt of *Tartar* volatized, and other *Elixirs*, with their Differences.

ALSO,

A Brief of the Golden Calf (the Worlds Idol.) Diſcovering the rareſt Miracle in Nature, how by the ſmalleſt proportion of the Philoſophers-Stone a great piece of common Lead was totally tranſmuted into the pureſt tranſplendent Gold at the *Hague* 1666. by *Jo. Fr. Helvetius*

AND,

The *GOLDEN ASS* well managed, and *Midas* reſtor'd to Reaſon; Or, *A new Chymical Light*, Demonſtrating to the blind world that good Gold may be found as well in Cold as Hot Regions, and be profitably extracted out of Sand, Stones, Gravel, and Flints, *&c.* to be wrought by all ſorts of People. Written by *Jo. Rod. Glauber.*

WITH

JEHIOR. [*Aurora Sapientiæ*,] Or, the Day-dawning or Light of Wiſdom, containing the Three Principles or Original of all things; whereby are diſcovered the Great and many Myſteries in God, Nature, and the Elements, hitherto hid, now revealed.

All Publiſhed by W. C. *Eſquire.*

With a Catalogue of Chymical Books.

London, Printed by *T. R.* and *N. T.* for *William Cooper*, at the *Pellican* in *Little Britain*, Anno Dom. 1673.

33102

Jan 10.
1870.

backwardness of imploying thy Talent to Usury, and profit of thy neighbour. And I wish all men would rather study substance and matter with Laconick-Brevity and plainness in their writings, then prolix Puff-pasted Eloquence, and Ostentation; that so our Life might be improved in sound Knowledge and virtue; and God receive all Praise and Honour, to whom it is Eternally due. Now to this my short Epitaph with Explanation, I have added Pythagoras *his Metapaysical Philosophick Figure, and have adjoyned Abbreviated notes of* Helvetius *his Golden Calf, and* Glauber *new Chymical Light, Treating of the rarest Transmutations and Miracles of Nature; and likewise of unheard of Extractions of Gold and Silver (and something better) out of all Sands, and out of the very Stones of the Streets, for the Relief of all men. Proceeding from a true desire to be*

Jan. 10, 1670. Thy Christian Friend and Servant,

W. C. For twice five Hundred.

L' Aurum Amice eligis Rus.

To the Honourable
ROBERT BOYL, Esq;
Eminently Noble & Accomplisht.

Honourable Sir,

THe *Translation of* Helvetius *his* Golden Calf *here annext, being Licenced and entered in order to the Printing thereof, in* Sept. 1668. *Another since took advantage to Print and Publish the same, little different; That without prejudice to the Translator we might say with* Virgil,

——Hos ego versiculos, &c,

We beat the Bush, but others caught the Hare,
So Lambs do bear their Fleece, which others share.
So Bees make Honey, and Birds build their Nests,
And Lands yeilds others Profit plough'd with Beasts.

Nevertheless it hath brought advantage to the Reader, for I have since exceedingly abbreviated my former Translation with the Epistles, &c. not diminishing sense or matter, and have adjoyned my own Philosophical Figured Epitaph, with Alchaheſt, Elixis, Samech, *and their explanations, then also to be Printed, which I dedicated to my worthy Friend* Elias Ashmole, *Esq; But I have now further added* Pythagoras Metaphysical Figure, *with a most excellent, brief, and rare piece of an unknown Author, called,* The Dawning of Wisdom, *as also the new Chymical Light of* Glauber, *wherein I have managed* Mydas *his Golden Ass, so as to make*

him ſerviceable to all this Nation, to bear their burthens, bringing him with theſe new Lights and Treaſures here before your judicious view, as to a great Mecænas and ſtrict examiner of Learning; hoping by the dawning or clear light of Wiſdom, you will judge both this Aſs and Calf to be without all Ignomy and Scandal, having a faculty to ſpeak as well for themſelves, and their Innocency, as Ba-Lambs. Nay, to be Phyloſophically learned, and as richly Laden, as thoſe formerly ſent with rich Preſents, to Patriarchs or Princes, being plentifully ſtored with Gold, and other richer, miraculous, and inexhauſtible Treaſures. My Preſumption for theſe Names I hope will be pardoned, being Philoſophical terms; and though ſuch their Lading may be ſufficiently ſtored in your Treaſuries, and might ſeem boldneſs to be ſent from ſo mean an Artiſt, yet ſuffer me to preſent them to the world, (though but as an Echo or Vibrating Glaſs) to re-double the ſound, and reflect the Beams of your

Virtues and Learning abroad, Famous already by your own works and worth. I confeſs Honourable Sir, This my Dedication, as a ſtranger, is eſpecially grounded on the Fame of your Goodneſs, and Communicative Charity, the Trueſt and Nobleſt Badges of Honour, which if ſo, will now pardon me. But I ſtop here, taking off the imputation of baſe ſelf ends, or flattery, by my concealment, with Diogenes *his receſs of Privacy, But remain*

Your Honours well wiſhing

April 1. 1671. and humble Servant,

W. C. Or twice five Hundred.

L'aurum Amice eligis Rus.

TO

TO HIS

Worthy, and much Honoured Friend,

ELIAS ASHMOLE Esq;

One of the Kings Majesties Heraulds at Arms, and Comptroller of the Excises through all England.

Honoured Sir,

HAving but barely, though faithfully Translated this *Helvetius*, treating of the most rare and experimental Transmutation of Metals; I thought it

it not fit to make any Dedication, but seeing I have adjoyned my own *Epitaph*, with several Scutcheons, Mottos, and Explanations, with *Pythagoras* his *General Figure*, Blazoning Philosophical Herauldry, and also the *Alchahest*, *Samech'* with other *Elixirs*, *&c.* I consulted it was very proper to present the same to your Judicious view, whose abilities might challenge the same, especially since I received some civilities from you, of a little like Nature, in the small intermission of my Long troubles, 1662. Likewise being an Englishman, whose Patronage in general you seem to avouch by those Worthy Collections of English Philosophick Chymical Authors, formerly published by you. I know you have another Coat of Arms for my Paternal Family, in your Heraulds Office, which would suit with the said Epitaph, if it were only as it is also intended for a plain Sculpture to be upon my Grave Stone: Yet such Scutcheons had not been

been ſo proper for this place, theſe being chiefly here intended for the Philoſophers Stone, agreeing with my ſaid Epitaph, in the Elements, Principles, and whole perfection thereof, excellently manifeſted by our late *Engliſh Phœnix*, or *Elias Artiſto Anonymon*, in his Book of *The open entrance to the ſhut Pallace of the King*. Now ſome perchance may think it incongruous for any man to publiſh his own Epitaph, or annex any ſuch Novel Scutcheons. Yet ſince they and their Explanations are Philoſophick (and the Philoſophers Patrons are Truth and Reaſon, which ſhould govern all ſorts of men) I was the more confident of allowance and approbation. And indeed Sir, I may affirm, they were made in a Living Grave, 1652. From whence I never thought to come forth no more, then probably *Jonas* might in the Whales Belly, *Daniel* in the Lyons Den, or the three Children in the Fiery Furnace, Being grievouſly oppreſſed and clow-

ded

ded in my long Troubles, and ſince as little regarded. Wherefore I hope theſe may be better excuſed, eſpecially, if it may tend to Gods Glory, as I hope it will by a continual warning, or (*Memento Mori*) to the Reader for his ſouls health, though he want the Philoſophick ſpectacles to underſtand the ſenſe more perfectly. However *Sir*, give me leave to tender you theſe ſmall Reliques of my obſequious obſequy, as Burnt Offerings, Reviving and deſcribing *Aarons* Calf ground to duſt by *Moſes*, with *Helvetius* his Golden Calf, burnt to a ſtone or Pouder, by the *Teutonic Elias Artiſta*, and I wiſh you might prove another *Elias* (as your name imports) in this Fiery Chariot, or Transfiguration for the benefit of this our Engliſh nation, and of the whole world, to glorifie him who is the giver of all good things. And although (as if dead) I ſhould remain unknown in the Whales Belly, on *Jobs* Dunghil, or *Diogenes* his Tub, Yet entertain

tertain theſe (as your own worth deſerves and requires) with a Noble mind not regarding the weakneſs or misfortunes of the giver, which will the more illuſtrate your virtues, and oblige,

Worthy Sir,

Your faithful Friend,

July 16. 1668. *and humble Servant,*

W. C. *Or twice five Hundred.*

Laurum Amice Eligis Rus.

The

THE AUTHORS EPISTLE To the Courteous and Well minded READER.

Reader,

I *Thought not of publishing this my* Epitaph, *or* Hyeroglyphical Figur'd Scutcheons, *further then my Grave Stone, being in a Living Grave, and in despair of Life, when I made them; but since Almighty God hath gratiously extended the Thread of my Life, and providentially put these adjoyned Treatises for my Task before I dyed; and being earnestly entreated by a Friend to publish and explain them, I thought good to offer my mean Mite to the World, so that thou mayest not only see and read an* Ænygma *in these my* Scutcheons *and* Epitaph, *but have me thy* Ædypus *to unfold them. Where also I have set forth the Philosophers Stone, and shewed the Causes and manner of Multiplication of Life and Seed, and given thee as an Overplus, a clear relish of the* Alchaheſt, *and* Salt of Tartar *volatized, with other* Elixirs, *and Philosophick Medicines, &c. in 5 small succinct Chapters, to put thee one step forward in this knowledge, if thou wantst my help, or if beyond me to frame thy back*

THE PHILOSOPHICAL Epitaph Of VV. C. Esquire, FOR A *MEMENTO MORI* ON THE Philosophers (*Tomb*) Stone.

With three Hierogliphical Scutcheons displaying *Minervas*, and *Hermes* Birds, and *Apollos* Birds of Paradice in Philosophical Mottoes and Sentences, with their Explication.

With a Perfect Discovery of the Immortal Liquor *Alchaheſt*, or *Macchabean Fire*, and of the Volatized Salt of *Tartar*, or *Samech*, and of other *Elixirs*, with their differences and properties.

LONDON,
Printed by *T. R.* and *N. T.* for *Will. Cooper*, at the *Pellican* in *Little Britain*.

EPITAPHIUM *factum per* W.C.

MInante perICuLo GranDe.

Scutisq; affixis patefaciens Avem *Minervæ*, *Hermetis*, & *Apollinis* Avem Paradici.

InhIs HyerogLyphyCIs nVMeranDI FIgVrIs.

Bubo *Minervæ* inter ramos Hæderæ.
Creatio,
Chaos,
Corruptio.

Mercurius Sal

Anser *Hermogenis* sive Pullus in sole assatus.
Generatio
Mortificatio.
Vivificatio.

Mundo lassatus tandem ☿ *iveni*
Hunc nidum ad me in terra reficiendum
Nudus sum nec tamen sentio frigus
Alo hoc pidem quod me nutrivit,
Quieteq; hoc fuor loco,
Cum Amicis meis, Consanguineis,
Ne Plores igitur, Fugato Timorem,
Aut Pulvis lachrymas hic ficce tuas,
Est Anima in Cælis, in requie, cum Sanctis laudes Angeli sine fine cantant (ctis
Olida sed mortalitatis hæc
Parum hic Fermentant dum perfecte
Putrescant, netideq; purgentur, & tandem,
Cum Spiritu & Anima Rediviva Resurgant.
Clangore Buccinæ quæ juncta lucebunt,
Eruntq; Divina, Spiritualia, & Fixa
uti Christus, Semperq; manebunt unum
Quæ Tria sic facta unum Bis V. C.
Restat.

W. C.

Apollinis Avis Paradisi, *Phœnix*, *Icarus*, vel Aquila excelsa

Sul-

phur.

Regeneratio.
Redemptio,
Glorificatio

Nemo ante Obitum fælix.

Est in Mercurio quicquid quærunt Sapientes,

Si Fixum solvas faciasq; volare solutum,
Et volucrem figas, facient te vivere tutum
Solve Coagula, Fige.
Dum Fixum Figit, Tinctum fusibile Tingit.

Si pariat ventum, valet Auri pondera Centum,
Ventus ubi vult spirat. Capiat qui capere potest.
L'Aurum amice eligis, Rus.

An EPITAPH made by W. C.

CLowDeD by threatnIng DIsasters.

With Scutcheons annexed displaying *Minerva*'s and *Hermes* Birds, And *Apollo*'s Bird of Paradice, In HIerogLIphICk NVMbers anD In FIgVres.

Minerva's Owl in an Ivie Bush. *Creation, Chaos, Corruption.*

Sal.

Mercury

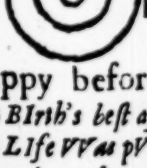
Hermogenes Goose or Fuller roasted in the Sun. *Generation, Mortification, Vivification*

Tyr'd of the World, at last I found
This Nest to rest me in the Ground,
I'm naked, yet I feel no cold,
Feed that, that had fed me of old,
And quietly injoy this Place,
With Friends; about of my own race
Weep not then here, but banish fears,
Or let this dust dry up your tears (peace
My Soul's in Heaven with Saints in
Where Angels sing and never cease.

These grounds of Mans Mortality,
Rests here a while, till perfectly
Putrify'd, purg'd, clean'd, and at last
Reviv'd with Soul and Spirit by blast
Of Trumpet which being join'd shall
And be spiritual fixt, Divine, (shine,
Like Christ; and One for ever be
V. C.
Which being thus, is double you see.

Apollo's Bird of Paradice. *Phœnix, Icarus* or lofty Eagle.

Sul-



W. C.

phur.

Regeneration, Redemption, Glorification.

No Man's happy before his Death.

MerCVry's *BIrth's best after's Death,*

MerCVrI's *LIfe VVas pVrg'D by strIfe.*

All's in *Mercury* that the wise men seek.

If thou dissolv'st the Fixt, and mak'st it fly,
And mak'st the flying fixt, live safe thereby.
Dissolve, Congeal, and Fix, which being fixt will fix,
And so being fusibly Ting'd, will Tinge, and Mix.
If Wind be made of Gold, 'Tis worth a hundred fold.
The Wind blow th where it list th Receiv't they that can.

Laurum Amice Eligis, *Rus.*

Vignaculum Mundi Pythagoricum
IEHOVA FECIT OMNIA EX NIHILO
I·MVNDVS·ARCHETYPVS·
DEVS
IEHOVA
Bo núm
Infi nitúm
I
Mercúrius
II·ANGELICVS·III·ETHE REVS·IIII ELEMENTARIS
Bon u m
Fini tum
COELVM
Angeli
Stellæ
6
HOMO
4
Meteores
Aúes
Bestiæ
Pisces
AER
TERRA
AQVA
Plantæ
Súlphúr
Lapides
Metalla
Sal
3
5
2
Ignis : Procellæ
Inane: Tenebræ Abijss
CHA O S
LIS
V·IGNIS·
Malum
NA SATAN IN FER
17. Pag. 1.

CHAP. I.

A plain and full explanation of the aforesaid Epitaph, Scutcheons and Motto's of W. C. *As well for the Philosophers Stone as his own Tomb-stone.*

THis Epitaph is literally the work of Philosophers, and yet may revive the old useful Adigy and Motto upon this Authors Tomb-stone, to remember thy end. For as this flourishing ☿ signifies this Author *W C.* being a Mercurialist, tired of all worldly Inquinaments So it illustrates all the Planets and their Mercury, and the universal Spirit and Mercury of the World, and the specificks of Nature; and no less, the true Mercury of Philosophers for this work: free from all filthy corruptions well fitted, and put naked without Garb, or any strange thing into its Glass, and private Philosophical Nest or Vessel, (as into a Grave and Coffin) with constant vapourous heat for Putrifaction, and its true preparation, rectification, and perfection, orderly through its progression of Colours, till it come to the true Sulphur of Philosophers, which in the *interim*, makes good that Philosophick saying,

I ſpiter ad Cœlum, ſed me gravis impedit Aer,
Et me perfudit, qui me cito deſerit humor.
Huic mihi ſunt Lachrymæ, ſed non eſt cauſa doloris, &c.
Engliſhed thus,
It tends to Heaven, but the groſs Air hinders,
And moiſture ſalne quickly turns to Cinders.
Hence comes theſe Tears, though there's no cauſe of grief,
For they but nouriſh, th' Earth gave them relief.
And though Worms feed upon my Carkaſs here,
My Soul's in Heaven with my Saviour Dear.

Thus it may appear double you ſee or one in two, Male and Female, Superiour and inferiour, Groſs and Subtil, Cœleſtial and Terreſtrial, Sulphur and Mercury, Water and Earth Corruptible and Incorruptible, or Spiritual. And ſo the parts alſo are three, Body, Soul, and Spirit; Sal, Sulphur, and Mercury; ☉. ☽. & ☿ Calx, Ferment and Tincture; and the very Mercury may be termed threefold, preparing, prepired, and eſſential, and according to *Ripley*, and *Raimund*, calcining, reviving, and eſſential. So likewiſe it may be termed four; for the Water, and Earth which are two viſible Elements, comprehend Fire and Air, which are the four Elements, which are turned inſide outward, whereby they ſhew their effects and properties. Thus *Terra; Stat. unda Lavat, pyr Purgat, Spiritus intrat.* The Earth faſtens, Moiſt waſheth, Fire purgeth, and Spirit enters. In and for which, alſo there are four Fires uſed, Natural, againſt Nature, Innatural, and Elemental; all which, at the laſt will make a fifth Eſſence; and ſo by a perfect Ternary *Quadrate*, and Quinteſſential Proceſs, from one, two, three, four, and five. It returns again into one moſt perfect ſpiritual ſubſtance, and ſo is Reunited, and raiſed to a perfect Circular Centre, a fixt fuſible and incorruptible Medicine to make the true Elixir of Philoſophers; opening and ſhut-

ting

ting at pleasure, giving the Keys of happiness to all that shall enjoy it, to enter to a Kingdom of Health, Wealth, and Honour, and shutting out all ignorant dark Bodies, and Spirits. Thus then at last this Medicine may obtain the name and number, intimated by *W. C.* which as it is this Authors name, who is but one in Person, and in Figures, twice five hundred; so is the Medicine but one in substance, and in virtue twice five hundred, or a thousand For this cause the *Jews* thought Christ to be *John Baptist*, risen from the Dead, and therefore did such mighty works. *And this we know* (saith St. *Paul*) *that such as he is, such like shall we be at the Resurrection*, if we have his Spirit, and follow him in pious Obedience, Patience, and Humility. So that in this Epitaph, as well as by the said Scutcheons and Motto's, is plainly set forth the divine and natural Stone of the Wise-men, with their Sulphur and Mercury; though to be understood with a grain of Salt; and likewise the Moral, Natural, and mortal fate of Man. The whole Art therefore of this Philosophy, is to begin where Nature ends, and to take what you find most ready and perfect in Nature. and that which is nearest of kin; and intirely separate the Heterogeneal gross parts, and congregate the Homogeneal, make them Essential, and separate the Elements, kill the Quick, and quicken the Dead, and Circulate, Fix and Ferment all to the highest degree of Exaltation, and Philosophical Sublimation and Perfection. As *Ripley* saith, Kill the Quick, and to the Dead give Life; Make Trinity one without any Strife. Thus opening and shutting by Ixions Wheel, in heavenly mansion, both in a natural and artificial vessel, till it come to the greatest perfection and number, if not Infinite. And now note, though most Philosophers in their Writings, have concealed their true privy Mercury, Fire Vessel, Time and Bath. Yet here thou maist easily find all the Secret; If God have ordained thee to be helpful

towards the Redemption of his poor Creatures, groaning under their burdens of Oppreſſions and Mortality.

Now as this Epitaph doth thus ſet forth the true Elixir of Philoſophers, and mans Mortality; ſo likewiſe theſe Scutcheons or Hyeroglifical Figures you ſee do the ſame in the honourable Pedegree of the Philoſophick true Medicine, or Golden-fleece, as well for the Life and Health of mans Body as Metalls, both in the Elements and Principles of the ſaid Elixir, and in its Cœleſtial and Terreſtrial parts, proceeding from their *Saline Chaos*, or firſt mercurial matter, and their glorified Sulphur to their Cœleſtial Sphears of Multiplication, Fermentation, and Projection; and ſo they and their Motto's agree ſincerely, with all the Philoſophick ſayings and intentions; namely thus, Some Philoſophers would have it one thing, and affirm, that the Salt of Metals is the Philoſophers Stone; Others ſay, all's in Mercury that the Wiſe-men ſeek; and again, others do teach, that the whole Art depends in and upon the true preparation of their Sulphur, as being the moſt perfect of the three principles, whoſe Orbs muſt be thrice turned about, as in my three Figures and Cœleſtial Wheels: and ſome would have it one thing, compriſing the nature of two, as a Hermophradite or Embrio; moreover, ſome would have it abſolutely two things, as Male and Female, Fire and Water, or Water and Earth, Sulphur and Mercury, or Heaven and Earth. Some likewiſe would have it conſiſt of three, Salt Sulphur, and Mercury ☉. ☽. & ☿. Body, Soul, and Spirit; Others would have it the four Elements, and ſay, the Converſion of them is the whole work. And ſome again would have it a fifth Eſſence and Quinteſſential Spiritual Body; and ſay their Maſtery and Miſtery conſiſts in theſe five numbers, 1, 2, 3, 4, & 5. as in my ſaid Epitaph and Circular Scutcheons appear, thus comprehended, in and by the Chaos and Products.

The

The Chaos in th' Excentrick Centre ſtill,
Hath death's Heads Ternary, Crows or owly Bill.
Whoſe ſquare Face, under Times confuſed Glaſs,
Of Fire and Water, ſix days Angles paſs,
Within the Spiny Buſh, Expanſion till,
A Sabatean Reſt makes all ſtand ſtill.
After each Colour fram'd to th' owners praiſe,
Then all things multiply to the end of days.
The two in number, are but one in kind,
And four in Nature, three in one do bind.
And then the Quinteſſence wheels thrice in its Sphear,
To conquer all the Mortals every where;

Which Waters thus takes name from *Icarus*, the lofty Eagle's Son, and *Dedalus* Philoſophers true Sulphur and Mercury their unctuous Tincture; and their water Dry.

The Owl appears in darkneſs, Yellowiſh Red,
And white are ſeen upon the Gooſes Head.
The Bird of Paradiſe, and Phœnix *fly,*
Which Starry brightneſs in th' Adeptiſts Skye;
Through Milkie Paths up to the Moon and Sun,
To multiply till the Adept have done.

Then each that's worthy, come and Feaſt you here,
With Apollo, Hermes, *and* Minervah's *Chear:*
For here is Nectar, *and* Ambroſia *ſtill,*
Under theſe Hyerogliphicks *take your fill.*

All which nevertheles, I acknowledge is really but one onely thing, or Eſſence in the Root, *viz.* the Philoſophers ☿, although out of two or three particulars, or more in kind; and one operation of ſeveral parts, as in my ſaid Epitaph, and Circular Figures compriſed: Nay

indeed may be but one onely particular thing, and one continued ſimple and ſingle operation, when duely prepared, and ſuperfluities removed. But if one onely thing be taken, then it is divided into ſeveral parts; or if ſeveral things be taken, they are brought to one; and ſo may it be ſaid of the Operation, which all being but one, the Philoſophers nevertheleſs are pleaſed to diſtinguiſh it by its ſeveral Progreſſions, Colours, and Properties, intimated by, and within the ſaid three figured Circles and their Titles, all agreeing with this old *Ænygma* of *Vitriol*, which being in many of the Metallick kind, is and hath but one thing or ſubſtance; and although but one, yet may be opened, divided, and have ſeveral parts; and being done, be brought to one again, in one ſingle and ſimple operation of Nature; Thus,

V. I. T. R. I.
Viſitabis Interiora Terræ, Rectificando Invenies,
O. L. V. M.
Occultum Lapidem, Veram Medicinam.

Viſit the interiours of Earth, Rectifying,
And you ſhall find the hid Stone, and true Medicine.

And like it, agreeing with this work of *Palyngenius*, which hath two.

Hunc Juvinem Arcadium, Inſidum nimiúmq; fugacem,
Prendite, & immerſum ſtygiis occidite Lymphis;
Poſt Hiales Gremio impoſitum Deus excipiat, Quem
Lemnia Terra colit ſublatumq; in Cruce figat.
Tunc ſepelite utero in calido & diſſolvite putrem,
Cujus ſtillantes Artus de corpore noſtro
Spiritus egrediens penetrabit, & ordine miro,
Paulatim extinctum nigris revocabit ab umbris.

Aurata

Aurata indutum Clamyden Argenteq; nitentem,
Projicite hunc demum in prunas Renovabiter alter,
Ut Phœnix, *& quæ tangit perfecta relinquit,*
Corpora, Naturæ leges & fœdera vincens,
Mutabit species, paupertatemq; fugabit.

Englished thus,

Take this *Arcadian* slippery Lad, who's apt to fly,
And in the Glittering Stygian Lake, drown'd let him dye;
When Hials juices in his breast, God saves him from loss,
Whom Lemnian Earth doth nourish, lift up six t'a Cross,
Then in a warm Cave buried, dissolve what's Rotten,
From whose Synews, drops of this our Body's gotten.
Spirits will Pierce, and orderly from shades bring out,
This Offspring cloth'd with Gold and Silver round about.
At length project this on live Coals, and you'l soon see,
Another (*Phœnix* like) thereby renew'd to be;
Which with its onely touch, perfects all Bodies here,
Past the strict bond, and laws of Natures Sphear;
And will change the Species to a higher degree,
Whereby all Grief may cease, and Poverty shall flee.

And yet understand me rightly concerning the said work, and matter of Philosophers; that Gold for certain is the principle of Gold-making powder, (be it in what subject or appearance it will) even as Fire is the principle of Firing: For nothing can give what it hath not. *In Auro, semina sunt Auri.* As *Augurellus* and others testifie. *In Gold, is the seed of Gold.* And even the same may be said of *Lune*, when 'tis a Masculine. And their Mercury is the ground of both, and contains all three; and is the Earth, in which it is sown, and from whence it takes its original, and is of their own Nature. But this must be living Gold or Silver, and not the common Gold or Silver, which are Dead; or the common fowl Quick silver. And indeed these are more universal,

 cheap,

cheap, common, and easie to be had, then most men, even some Philosophers do think: which caused Ingenious, and Learned *Taulodanus* to write against the Subject of that worthy old Philosopher *Braceſcus*, though both true Philosophers, and their several Subjects true; and this made *Claveus* in his *Chrysopeia*, and *Argyropeia* to doubt of some of *Lullie's* Processes; For these Principles are to be found in one subject, and in divers having a Golden Nature, as *Dunstan*, *Arnold*, *Guido*, *Ripley*, *Raimund*, *Glauber*, and others do testi e; and more ways are to the Wood then one: For out of every or any particular Metallick or Mineral *Species*, may by due Philosophick preparation, be extracted the subject for the Philosophers Stone; and every Chymical work called particular may by purification, good preparation & fusible fixation, volatisation, and exaltation, be made a universal work for Multiplication: Nay out of every Element, and Princip'e of and in Nature; and almost every abject thing whatsoever, may be extracted a Sulphurous, *Sol*, *Lune*, or *Mercury*, enlivened for the Philosophers work. And St. *Dovegius* affirms, that the said first matter of Philosophers, is easier to be touched with the hand, then discerned or found by subtilty of Wit or Sophistick imaginations, and saith, he told it & the Process literally to some, who nevertheless had not confidence therein, for the meanness of the same, and therefore left it without trial And certainly the Antecedent and Primordial *Ens Auri*, is in every Element and Principle; the which are never so simple, but out of each the other may be extracted; and we may observe a kind of demonstration hereof by our Mother Earth, who brings forth all things: For take any good and fit Earth, extract all the Stones, Roots, Salt peter, and whatsoever else is included, and being then left open to the Air for some time in a convenient place, it will not only of its self be impregnated again with new

salt

salt Peter, Vegetables, Stones, Mettals and Minerals, but also with Animals, and those very Stones, *&c.* shall hold a Sulphurous Gold and Mercury, fit for a Philosopher to work upon, and to make a fit Medicine for any of the three Kingdoms of Nature, and this being after specificated with a fit Metallick, shall perfect the impure Mettals, to *Sol*, and *Lune*; and 'tis strange that salt Peter, a Mineral in the Earth, should have its root and Quarry in the Air. And verily every thing brought to such likeness in perfection of Elements, and the three Principles, as to be Quintessential and fixt, are in community of substance with the principles of Mettals, and are in a manner universal, and may help to make the Stone for Transmutation of Mettals, as well as for the health of Men, *&c.* For the community of matter of all things, is in *Sal*, *Sulphur*, and *Mercury*, and the purity of the four Elements is in pure Water, and pure Earth, brought to a Quintessential essence, and so are in community of substance with Mettals, and will be of equal nature with their principles, namely, in *Sal*, *Sulphur*, and *Mercury*; For the matters and principles of Generation, are in *Sal*, *Sulphur*, and *Mercury*, and these may as well be had by Art, above the Earth, as by Nature in the Mines, and so may be brought to a fixt Sulphur of Nature, which is as good an Earth for the work as may be; for *Guido* saith of the Earth, it is no matter so it be fixed. and *Raimund* saith, nought is required in this Art for transmutation, but pure Earth, and pure Water; and *Ripley* saith, Hair and Blood cannot be the Stone for transmutation, but Elements separated from them may; and of ☿ separated from them, is little good, but if brought to Sulphur of Nature, it is as good Earth for it as may be; yet still mark, that it be brought to a community of Nature, and must be fermented with pure real Gold: yet you are not tied to go to so great a distance; for things neerer of kin are easier

transf-

transmuted, and the neereſt the beſt. Wherefore the Artiſt may begin where Nature left off in her ſimple and ſingle operation. And (like a good Husband-man with Corn) Sow the pure grain of Gold (not common Gold) in its pure Mercurial virgin Mother *Earth* (not common Earth) but a white Crude, Golden Water or Eſſence, brought to them by the help of Eagles, or elſe by the mediation of the Doves; and the man in his glittering golden Robes, may drink of his Nectar in a pure ſilver Cup, three to the Graces, or nine to the Muſes (as *Ripley* intimates) and according to the old Myſtical Law. *Ter bibe aut ternies ternos ſic myſtica Lex eſt.* Drink Three, or thrice Three, which is a Myſtery; And ſo the Maculine and Feminine, or ☉. ☽. & ☿. being in perfect health, and in their prime and Sperme, as one thing, willingly embrace, and joyn to ſpiritualize themſelves into a Sprout, or living Seed, to grow up to the higheſt degree of the power, energy, and virtue of ☽. and Gold, and of the ſpiritual Stone of Philoſophers, and to do whatſoever elſe the Philoſophers have need of. *Nam Lapis Philoſophorum nihil aliud eſt quam Aurum in gradibus ſuis multiplicatum ſtante proportione quâ fuit in Auro primo.* For the Philoſophers Stone is no other thing, then Gold multiplied in its degrees, ſtanding in the ſame Temperature or Proportion in which it was at the firſt: which muſt be nouriſht with the Mothers pure Milk, till it can feed upon ſtronger Meats, and ſo gets vigour to Multiply. And then the Glorified King (*Triply* Crown'd) ſhall vanquiſh his Enemies, and redeem his Brethren and Kindred, in all or any Nations from their vile Corruptions: If they can but toueh the hem of his Garment; or entertain him at his approach, as they ought; for 'tis alike to him, to raiſe their Eſſences, as to ſeparate their Maladies. Yet you muſt,

First, Learn the Eagles that foster up the Doves,
And makes Diana *taste of* Venus's *Loves,*
Where Cupid *conquers* Mars *his furious Ire,*
And makes the Magnet *draw the* Calib's *Fire;*
Which seems a Riddle, and's the Gordian *Knot,*
And Herculean, *labour for the Artists Lot.*

Without the perfect knowledge of which, thou canst never attain thy end.

CHAP. II.

Of the Causes and Manner of Multiplication of Life and Seed; And one way of preparing Mercury for the Philosophers Stone, and others for making of Universal Medicines, &c.

IN the beginning God gave his blessing to increase and multiply; and commanded that each Thing from its like, should draw its Form; and so created in Nature a certain Chain, or subordinate propinquity of Complexions, between Visibles and Invisibles; by which the Superiour Spiritual Essences descend, and converse here below with the matter. Yet Nature hath, nor had but one onely Agent (hidden in the universe) which is *Anima Mundi*, working by its universal Spirit, through innumerable distinct, Concreates according to their Specificq; Forms and Seeds, which God the Father, at first Creation by his word and Idea (or Son and Holy Spirit) did

did Glance at once into the first matter, and so set Laws and Bounds in Nature: Of, In, and over all, which he is still president, upholding, strengthening, and ordering all the said Powers, as his Instruments in every particular as well as in the general; so that a Sparrow falls not without his Providence and Power; and so kind by kind, produceth kind in all Natures, Three Kingdoms (Animal, Vegitable, and Mineral) by means of the said Seed; For as *Fernelius* saith, *Nihil est in nlla naturæ parte, quod non in se generis sui semen contineat.* There is no part of Nature which doth not contain within it self the seed of its own kind. God and Nature still use the same, and as a mean to unite the Form to its own Matter, and to raise strength and Appetite in the Patient, and to invite the active Virtue of Form and Life to work freely. Yet still its motions to tend to its own Specifick end as God had ordained; except it be misplaced or abused (as *Sendivogius* expresseth, or joyned to some unfit matter; which end being attained, the Life then seems Dead, or at a stand; and so Chained, Hedged, and imprisoned with Corporal Fences, that it can work no further upon that subject to its Promotion; but onely doth *Organizare molem*, and sets its Prison or House into the best order it can; Branching into several Members, that it may have the more room to employ its Faculties, evidently seen in Animals and Vegitals with various motions: But in Minerals (more oppress with matter) less apparent, and seeming slain by congelation, especially taken out of their Mines, and Mechanically used; and so onely preserves its bodily Being, till Revived with new Ferment, and Matter, whereby the Body is opened again to manifest its living, essential Moisture hid in the Centre, wherein the seed and spirit of Life is placed as Fire, and then revives and restores new operations, in the new adjoined nourishment or matter. And thus Nature by help of Art may transcend,

(and

(and as it were) go beyond its self; and so the Seed will still extend its power and Life, as long and often as it be thus opened and fitted with new matter and Ferments.

For Form is Light, the Source of central Heat,
Which cloth'd with Matter, doth a Seed beget;
Wherein Life, like Fire seeks it self t' increase,
And E ernize, if Fuel ne're do cease.

Helmont in *Butler*, and *Sendivogius* in his *new Light*, partly testifie the same. Now this Seed is no sooner produc'd, but it assaies to change the matter, and stamps its Character therein, and so presently the Matter lives, and the matter then Coworks together with the Form, to attain that end, to which the Seed implanted doth intend.

For all things live according to their kind,
Their Life is Light, as therein you may find.

Quantum quidq; habet Luminis, tantum habet & Numinis, (saith one) And thus much for Form and Seed in general.

Know further now, That Metals in the Mineral Kingdom are thus produced. Their Sulphur unctuous, Coagulates, and fixeth a fluent moisture mineral called Mercury, the which is a dry humidity that flows, yet wets not hands, its parts are so Homogeneal, that the very Fire its self doth not easily separate them. It is of waters Progeny, yet far exceeds it in weight, and firm composure, which properties come not by chance, but by Gods Decree; Providence and Power, from its Specificq; Seed, and its hidden inward Agent, Form, and Life, from *Anima Mundi*, which the Water before had not; neither yet hath it parts dissimular (hand or foot, head or eye) as *Animals*, or otherwise as Vegitables: but is all homogeneal, and of most firm parts and Root. Now *Mercury*

cury hath moſt affinity with Gold, known by their equal weight, purity, firm compoſure, and eaſie mixture; next with Silver, then *Jove*, *Saturn*, *Venus*, and laſt and leaſt with *Mars*, which is a Secret to underſtand and though *Mercury* may be mixt and made amalgame, with all or any, yet it will not enter into any in the Root without fit preparation and great Art; but drive away one from the other, in the Fire, which is another ſecret, now the reaſon is, for that it and they are Dead, or their Life hid, impriſoned, and Dormant within their Bodies (as is ſaid) and the Sulphur fixt, and ſealed in the perfect Metals, and earthly Fowl or Crude in the imperfect, which *Mercury* abhors and rejects, or cannot Cope with, being its ſelf alſo in Fetters, bound to his good behaviour; and if you ſeparate the *faces* of the latter, which are imperfect, yet you have but a fluid *Mercury* from them like the common; and a Crude Sulphur, too remote to join with Gold, for Gold having paſſed its Enchantments and Crudities, ſcorns to be defiled therewith any more; wherefore common Crude Sulphur, will eaſier join with other imperfect Metals, then with Gold: but pure and fixt Sulphur, ſooner and better with Gold then with the reſt; and therefore if you would make uſe of the Sulphurs or Mercuries of the imperfect Metals, or the common. They muſt be each prepared and fitted with a living power, and ſo acute as to become a fiery quickning Agent, before it can reincrudate, open and enter the body of *Sol*, whereby its own Water may appear, and its fiery Seed and Spirit of Life iſſue forth, and be made active to work upon, and in the ſaid Female living Mercury, it being *Sols* own Eſſence, Fleſh and Bone, and its proper matter, Earth and Matrix (as is ſaid) wherein Seed will then quickly fructifie and increaſe: for *Sol* though pure, perfect, and full of virtue in its ſelf bodily) muſt be Reincrudate, Crucified, and die to Nature, that its Virtue and Tincture lockt up,

and

and onely ſingle in its ſelf Bodily, might become exalted with its body and, ſpiritually living, and fixt together in heavenly manſions, and ſo extend and communicate more largely its powerful Virtues, and Tincture to imperfect Bodies, and Spirits to redeem them from Thraldom, Corruption, and Fire by imbracing one grain of his bounteous pure Spirit, and ſo be raiſed at laſt to him for Eternity. For ſo Death and Deſtruction of outward Form, will be but as a Back-door to the Soul and Spirits true Birth, and its Bodies eternal Life and Union, till it come at laſt to the higheſt perfection, by its fulneſs of Tincture. Thus is the Philoſophical Corner-ſtone, made a true Medicine, though rejected and ſcoffed at by many. And theſe are the effects hid from the voluptuous, Covetous, and Worldly-wiſe-philoſophers, and revealed to Solitary, meek, humble Spirits, who forſake outward pomp and vanities, to embrace the fruits of Piety and Wiſdom.

Now obſerve further, that every thing that is convertible into Gold, hath its *Mercury* and *Sulphur*, which either is, or may be acuate, and made fiery and living for a Philoſophical preparation of and with *Sol*, and ſo both the common and Metallick *Mercury* may be thus fitted and prepared to wed with *Sol*. All which Mercuries (as is ſaid) beforehand in themſelves are dead; for Mercuries preparation is thus, *viz.* By a mineral with ſable ſilver Veins, which is the Dragon born in *Saturns* Den, devouring *Cadmus* with his Earthly Men.

Firſt then this Dragon double ſtrengh'to Mars,
Muſt be yet pierc't by him being God of Wars.
Then both will Periſh and become a Star,
Where the young King is Born, who is Solar.
Then waſh equal Venus *in's Blood, and let*
Them joyn, till Vulcan *take them in a Net,*

Which

Which Mercury gently on his Wings muſt bear,
Till he ſteals their Wealth, and Sols body tare;
Wherein then Sol will freely ſhed his Seed,
And this is all whereof We ſtand in need.

Which ordered right you cannot chooſe but ſpeed.

If you can prepare your Mercury better,
Do't freely, and care not for this Letter.
For all Sulphurs and Mercuries may ſerve your turn,
If pure and living join'd t' Earths will not burn.

CHAP. III.

Of the Subject and Marks of the immortal Liquor Alchaheſt.

HEre Reader make a little pauſe, and take this ſhort hint for thy true inſtruction of the *Alchaheſt* and *Macchabean Fire*, burning in Water, and as a Serpent (or Latex) lying hid in the Cavernes of the Earth, and in other things and places; being nevertheleſs but one Anomolous Balſammick Salt, paſſing through the world, which almoſt every man knows and needs, though he obſerves not the marks to be that thing. I ſay, it is the *Primum ens Salium*, and hath a mark or croſs affixt on it from the Almighty, which (as *Helmont* ſaith) the Adept do know, and every curious Philoſophick ſearcher, may find to be a ſure and certain token of its true Alchaheſtical Virtue, beyond any Demonſtration: And indeed we muſt not ſeek, or think to find that in a thing which God and Nature hath not implanted in it. For nothing can give

give, what it hath not. But the vertue, operation, and power thereof, may be cleared and exalted by art. This mark then I say is not the mark of *Cain*, or any Bestial curse, but clean contrary, and can preserve life; so that none can kill it, though they would devour it; which mark till you find, you shoot at Rovers; and though the Ass have such an outward mark with Ignomy, yet Christ was pleased to ride upon it, and to grace the Cross after by his mighty power of sufferings on it, he having a Balsamick constant virtue of Patience therein over it. Some light is given of this mark and token upon it, both by *Paracelsus*, the glory of Chymists, and by brave *Helmont* his great Interpreter, but coucht close up from the Rustick observation in convenient places; yet their preparations are plainly set down to be only simple dissolution and coagulation, with easie heat, till it come to its transmuted form, without any commiscible ferment Heterogeneous to it self; but this Serpent biting his own Tail, by digestion and Putrefaction becomes Invenomed, and so by solution mortified into the smallest Attoms possibly in nature; and then is raised, circulated, and revived for eternity to some higher Orb or Elixir, and so not possible to mix with any elementary impurity, or ferment to be transmuted, but seperates and preserves all and every essential concrete whereto it is joyned from corruption, and the causes of death without any diminution of its or their intire created virtue.

CHAP. IV.

Of the Salt of Tartar volatized, or Samec, and other Elixirs.

I May tell thee here nevertheleſs, That though the proper ſubject of this foregoing Liquor, called the *Alchaheſt* be but one Anomalous Salt, or firſt beginning of Salts, with ſuch a noted mark, and *John Baptiſt* like, doth ſuch great or mighty works, yet nevertheleſs the leaſt Elixirated ſubject in the Philoſophers Kingdom (though the loweſt perfected Salt) will doe ſuch Alchaheſtical effects, and ſome beyond, eſpecially being rapt up (like *Paul*) from the Quaternary Elements, into the Chriſtalline third Heavens above the fixt Stars and Planetary Orbs: For *Paracelſus* his high prepared Samech, and every Alcaliſate Incinerated wine of vegetables being brought to their full preparation and perfection, are Alchaheſtical, at leaſt Succedaneous, as a *Circulatum minus*; and alſo all other Balſamick Quinteſſential things, and Concretes in the three univerſal kingdoms of nature. But more eſpecially the true Mercurial Saline, and Sulphurous Elxirs of Philoſophers wrought up and exalted to the bright Chriſtalline or Angelical Orbs, influences in ſpiritual fuſible liquid Forms, and appearencies are ſo univerſally Alchaheſtical, that I ſay they may do the ſame things, if not greater, and make better exalted Balſamick ſeperations and preparations, then the ordinary ſaline Alchaheſt. But the manner of preparation (*& modus diſpoſitionis*) muſt be thought on to bring this to effect: For the degrees of Hierarchy are much conducing to and for the Glory of Angelical powers and influences: And yet the ſaid Alchaheſt (as a good forerunner)

runner) may prepare the way or Foundation to this grand Elixir. 'Tis true, the Alchalizate parts of Samech, and other Alcalyes, after their sufficient resolutions and pure soft apparelling for their first addresses to win their beautiful Cælestial Bride, and her beloved and delightful influences must have a hot and most pure affection (chac'd from Adultery, yet Fusibly melting with heat;) and then each of them with a strong clutch (like a Domestick Thief, nevertheless gently and at leisure) will take away his beloved out of her Chariot at such a time when he finds her in her greatest beauty, and most glorious pure attire, and with a cleanly conveyance, in the cool of the evening, will carry her away with all her wealth and Jewels from her outward weak, and inward close attending strong Guardians, who will then by her milder advice pacifie his heat for the present, but being once fully marryed and in his possession, her love will be so true and intire, that her tender affection will snatch and carry him on her winged embraces in her Mantle, up to the highest Mountains, from hers and his boisterous, pedantical, malicious enemies where afterwards they will live in peace upon heavenly Manna in Paradice, and dress the Garden of *Eden* with new Plants, and may delight in all the fruits of life, having an Angelical Guardian and Gardener with a Flaming Sword, to prevent and keep out all Rustick and Malevolent followers and pursuers.

And Reader, this greater secret may be here revealed; That some affirm, all the Concreats and things in natures, three Kingdoms, (Animals, Vegetables, and Minerals) may be reduced to such a quintessential perfection of the four Elements, and three Principles as to have a community of nature, and will make the matter for the Philosophers Stone in any kind; but then they must be Fermented with Gold and Silver for Metals and Minerals, and so may easily transmute course Metals into Gold or Silver, and perfect baser Minerals and Stones as well as they may exalt their own Specifick kinds.

I might further enlarge with some rare Philosophick particular preparations in every kind or thing, and of the universal Spirit, and general Phlegmatick *Menstruum* or dissolvent, and of some sweet oyls and spirits of Balsamick, Salts, Sulphurs, and Mercuries, *&c.* both for *Menstruums* and Medicines; and to set forth *Butlers* Magnetick, Mystical, Physical, Anodyne Stone, with other Sympatheticks, Magneticks, *&c.* But it were against my intention of brevity, and I have sufficiently done in the general, for the Philosophers Stone and Elixirs, (*instar omnium*) comprehends all.

CHAP. V.

An Apologitical Peroration of Mans Mortality, Resurrection, and State for Eternity.

PErhaps here some may say, it is not easie to find or understand all written in this short volume, by solitary experiments, or publick Print, which I confess to be true; nor could I, till I had the blessing to converse with some Philosophick Authors, and had living words to demonstrate it; whereby likewise I felt and found out *Paracelsus* and *Helmont*, in their concealments, which I have here given thee a Key to open; and if it may be any help unto thee, acknowledge it from God; if thou dislike it, thy time and charge will not be much prejudiced by these few lines, and might be spent worse, but take it for good intentions. or how else thou pleasest, so thou forfeit not thy Christian name by envy, or speaking evil of what thou knowest not.

And

And thus I hope in this ſhort diſcourſe I have ſufficiently explained my Philoſophical anygmatical Scutcheons, and Epitaph, with the Alchabeſt, Samech, and other Elixirs, as alſo my adjoyning words and Figures, the reſt I leave, (if thou be more curious) to be explained by the aforeſaid Authors, and multitude of others better experienced in this Art; and if thou yet ſhalt blame me for thy want of apprehenſion hereof by theſe writings, or of my Figures and Epitaph, I am reſolved to be dumb and ſilent like a dead man ſtill; for if I deſerve blame I ought to bear it quietly; if otherwiſe, I have been uſed to ſcandals and reproaches from *Pharaohs* Court, to *Jobs* Dunghil, and can take it for a Glory to ſuffer patiently; for I have ſet down what the Philoſophers and Adeptiſts have ſaid and confeſſed, *viva voce*, and in Print; nor could I or they give this knowledge in the plaineſt words, without the peculiar inſpiration of God: Wherefore if thou deſireſt this great bleſſing, ask it of him who giveth liberally and upbraideth not when it may tend to his glory. But be ſure thou prepare thy ſelf by purity and holineſs, with true mortification, as thou deſireſt thy work ſhould proſper and thrive. And therefore pray affectionately, That God, in and through Chriſts ſpirit, may enliven thee from dead works, and ſeperate light from thy dark body and Chaos of ſin, that ſo being truly baptized into him and his Righteouſneſs, by an Eſſential and Living Seed of Faith, thou maieſt improve thy Talent, and mount through and above the quaternary defiling world into the Trivne power, and at laſt come to the quinteſſential, or Super celeſtial Central circle of Peace, and Heavenly Beatitude.

Wherefore now, candid Reader, if thou beeſt not ſatisfied with this work or theſe expreſsions, leave them for the Author, for the ſaid Epitaph and Figured Scutcheons will ſerve me well enough for a Grave Stone (which was ſo chiefly intended at the firſt) where I may lye at reſt,

with or without any other Heraulдry, or Applauſe; and wherein thou maieſt plainly nevertheleſs read thy mortality, as on other Tombs, To prepare thy ſelf for thy long home of Eternity, for thy Body, Soul, and Spirit, muſt be ſeperate, and the four Elements thus corrupted from the Sal, Sulphur, and Mercury, generate Worms, *&c.* which after a full and perfect ſeparation, are again to be re united at the day of doom, for a quinteſſential, ſuper celeſtial, and everlaſting being: The good in Joy and Peace of the Holy Ghoſt, which had fermented the ſame by Righteouſneſs in this life into Chriſts Body as Members, and was in all the Saints and true Catholick Church, the Hope of Glory. But the other that were Bad, left to their Beſtial, Senſual, and Diveliſh Fermented Affections, to be tormented eternally, with and by their bad Spirits, and groſſer Eſſences, for their Idolatry of Fleſhly, Diveliſh, and Worldly vanities, with horror and everlaſting anguiſh of mind and body, wherewith nevertheleſs they will be nouriſht and enabled to endure for ever and ever. All which I have declared, and cannot be eaſily hid from thee, though thou ſhouldſt want *Lyncæus* eyes, or the Philoſophick Eagles eye, to behold the light of nature exalted to the higheſt degree of the Sun by art; which nevertheleſs I wiſh thou maieſt find out by this or ſome other means; ſo it may tend to the Praiſe and Honour of God, and thine and thy neighbours Eternal wellfare, who am thy friend and true Lover of Art and Nature, and care not what thou ſaieſt or thinkeſt of *W. C.* or twice five hundred.

Laurum Amice eligis Rm.

A BRIEFE

A BRIEFE OF THE

GOLDEN CALF.

OR THE

Worlds Idol.

DISCOVERING

The Rareſt Miracle of

NATURE.

How in leſs then a quarter of an hour by the ſmalleſt proportion of the Philoſophers Stone, a great piece of Common Lead was totally transmuted into the pureſt tranſplendent Gold. With other moſt Rare Experiments and Tranſmutations.

Written in Latin by Dr. *Frederick Helvetius*, And Printed at the *Hague*, 1666.

And now Engliſhed and abbreviated for the eaſe of the Readers.

By *W. C.* Eſquire.

Laurum Amice Eligis Rus.

530:02

THE EPISTLE Of VV. C. TO THE READER.

Reader,

I Have taught *Helvetius* with his *Golden Calf*, our Engliſh Tongue, to perſwade thee (by theſe experiments from a true Adeptiſt) Of the reality of the Philoſophers Stone, & Univer-

Universal Medicine, and consequently to esteem the Noble Art of Chymistry by which it is wrought; And I heartily wish the laws were not so strict, nor the snares so many, against the honest Practisers of this Art, but to punish the others more severely that abuse the same, then I question not the further demonstration hereof. But the Golden Calf and Fleece are sufficiently divulged almost in every language, and many rare English Philosophers collected by our worthy Countryman *Elias Ashmole* Esq; in his *Theatrum Britannicum*. There is also published a Manuscript of a most rare *Anonymon* (probably yet living) who like a miracle of nature, attained the *Elixir* at 23 years of Age, 1645. And as a true *Elias* (or fore-runner) hath taught the same, in his Book Entituled, *Secrets Revealed*, or *an open entrance to the shut Pallace of the King*. We have likewise the bright Sun of our age, and lover of mankind, *John Rodolph*

dolph Glauber, *Baſilius Valentinus*, and *Coſmopolite Sendivogius*, brave *Helmont*, *Paracelſus*, with ſeveral other Tranſlations in Engliſh, wherein many rare ſecrets are revealed for the honour of this Art, Improvement of our Engliſh Nation, and to eſtabliſh a belief of the ſaid Stone. This Worthy *Helvetius* it ſeems, had formerly a miſpriſion of this Art, but by theſe demonſtrations mentioned in his book, he was convinced, and as worthily recanted to prefer the Truth, and Gods Honour before his own Repute, by which he hath gained more repute amongſt all vertuous learned men. Now if theſe Experiments ſhall gain the like credit with you (as I doubt not but they may) you will not any ways detract or ſcandalize this almoſt *D*ivine Art. Nevertheleſs I do not perſwade thee (with the murmuring Idolatrous Jews to adore this Aſs or Golden Calf (the workmanſhip of mens hands) though termed

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the God of this world) Nor with *Jason* or *Hercules* to hazard thy ſelf, or any Limb, for the Fleece, or branch of the Golden Tree; but diligently to read and conſider theſe and other learned Authors to find a true coherence amongſt them, and how with *Moſes*, or theſe *Elias Artiſta*'s to waſh the *Læton*, and burn the Golden Calf, and not thy Books; but beware thou fling not away thy mony before thou underſtandeſt the Roots of Nature, and the full art to proceed. If thou intendeſt the thing herein mentioned, leaſt thou come off with loſs and blaſpheme the truth; neither ſlight theſe Reliques of the Fleece as common dirt or duſt, but rather magnifie the great Creator, who hath not only given us this pretious Stone for our health and wealth, but withal a moſt glorious white Stone, clothed in Scarlet, *viz.* his Son Chriſt Jeſus for the Example, Redemption, and Eternal Salvation of all men of that Spirit, in

and

and with whom are all bleſſings for Male and Female, Poor and Rich. But methinks theſe bright *Stars* thus eminently appearing, with other manifeſt Tokens would perſwade us that the time is come, or not far off, when the true *Elias* is or will be revealing this and all other Arts and Myſteries more plainly and publickly then before, though not perchance in or by any ſingle perſon, but in ſome publick Adminiſtration of Spirit (like a ſecond *John Baptiſt* in a Fiery Chariot) to prepare the way for a higher deſign, by which men may forſake their vain luſts and pleaſures, to follow this and other laudable Arts. And Exerciſe more Juſtice, Honeſty, and Love to their Neighbours, (hitherto very cool and remiſs) till they come to be transformed into the perfect Image of Chriſt, in, by, and with whom he will Reign ſpiritually; or elſe may find the ſmart of their vices by their violent Fiery *Furies*, and the Stone out of the

Rock

Rock or Mountain, *Dan.* 2. 45. cut out without hands, to fall upon them in Judgment, till they and their Idols, Gold and Vanities be turned to dirt, or of no esteem, and afterwards the truth of Religion in Righteousnes to flourish and cover the earth, as the waters do the Seas, and then God will even delight to dwell in and amongst the Sons and Daughters of men, as the Members of his beloved Son, Christs body, the true Catholick Church and Christs Kingdom; Though in some small differing outward forms, and that this his Kingdom may come and hasten, is the prayer of

Your well wishing friend,

W. C.

Or twice five hundred.

Laurum amice elegis Rus.

The

THE EPISTLE DEDICATORY

Of Doctor *John Frederick Helvetius*.

To the moſt Excellent and Learned, Doctors, Dr. *Theodoſius Retius*, at *Amſterdam*, Doctor *John Caſper Fauſius*, at *Heidlebergh*, and Doctor *Chriſtianus Mentzelius*, at *Brandenburgh*, My Honoured Friends and Patrons.

MOſt Noble and Acute Searchers into the Vulcanick Anatomy: I would not be wanting to maniſeſt the glory and riches of this ancient Spagyrick Art, which I have ſeen and done, by projecting a very little of the Tranſmuting Powder on a piece of impure Lead, which in a moment) was thereby changed into the moſt fixt pure Gold, enduring the ſharpeſt examination of fire, ſo that none need doubt, but certainly know the firſt material Mercury of Philoſophers is to be found, and is as a fountain overflowing with admirable effects. Yet it is not in my thoughts to teach any man this Art, of which I my ſelf am yet ignorant, but only to rehearſe the proceedings I have ſeen. For it is only the part

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of Bruits to spend their life in silence, and not to declare that which might propagate the honour of the most Wise, Omnipotent God our Creator: It being ungrateful for men, (who ought to participate of the divine nature) not to glorifie their maker. I shall therefore without flourishing, faithfully relate whatever I saw and heard from Elias Artista, *touching this miracle. For truly I was not so intimate, that he would teach me to prepare the Universal Medicine throughout the Artificial, Chymical, Physical Method, yet he vouchsafed such a rational Foundation in the Method of Physick, that I shall never sufficiently extoll his praise. Receive therefore this small present which I officiously Dedicate to you for admiration. Farewell.*

N. E. E. D. V.

Your most humble Servant.

John Frederick Helvetius,

CHAP.

CHAP. I.

BEfore I deſcribe the Philoſophical Pigmy conquering Gyants in this Theatre of Secrets, ſuffer me to tranſcribe ſome of *Helmonts* words, out of his Book of *The Tree of Life, fol.* 630.

I am conſtrained (ſaith he) to believe there is a Stone to make Gold and Silver, though I know many exquiſite Chymiſts have conſumed their own and other mens goods in ſearch of this Myſtery; and to this day (alas) we ſee theſe unwary and ſimple Laborants cunningly deluded by a Diabolical Crew of Gold and Silver, ſucking Flyes or Leeches. But I know many Stupid men will contradict this truth. This man will have it to be a work of the Devils, another a hodge-podge, another to be the ſoul of gold; ſo that with one ounce of this Gold may again be tinged only one ounce of Lead, and no more; but this is repugnant to *Kiffleri* atteſtation, and others as I ſhall ſhew you: Another perhaps believes it poſſible, but ſays, The Sawce is dearer then the meat; Yet I wonder not at all, for according to the Proverb,

Things that we underſtand not, we admire;
But things that pleaſe our fancy, we deſire.

Now what will man do in natural things, who is fallen from the fountain of light into the bottomleſs pit of darkneſs, eſpecially in this Philoſophick natural Study. Nay, if they underſtand a thing, they deſpiſe it, not knowing that more is to be ſought then is poſſeſſed. Wherefore *Seneca* ſaid right, in his book of Manners, Thou art not yet happy if the ruder ſort deride thee not. But whether men believe deride or contradict, there is a certainty of the tranſmutation of Metals; for mine eyes have ſeen it, my hands done it, and handled this ſpark of Gods everlaſting wiſdom, or the true Catholick, Saturnine, Magneſia of Philoſophers (a very Fire ſufficient to pierce Rocks) a treaſure equivalent to 20 Tun of Gold. What ſeekeſt thou more? I believed it with the eyes of *Thomas* in my fingers, I have ſeen I ſay in nature, That moſt ſecret ſupernatural Magical Saturn known to none but a Cabaliſt Chriſtian: And we judge him the happieſt of all Phyſicians, to whom this Soveraign Potion of our Medicinal Mercury is known; or of the Medicine of the *Sun* of our *Æſculapius*, againſt the violence of death, for which elſe grows no better *Panacea* in all the Gardens. But the great God reveals not promiſcuouſly theſe his Solomonical gifts; for it ſeems to moſt men a wonder, when they ſee the creature, by an Occult implanted magnetical virtue of it's like, to be brought into a real activity.

As for example. The ingenerated magnetical, potential vertue, in Iron from the Loadſtone; in gold from Mercury; in Silver from Copper; and ſo conſequently

ſequently in all the Metals, Minerals, Stones, Hearbs and Plants, &c.

But here I may deſervedly ask, Which of the wiſeſt Philoſophers is ſo acute, to perceive by what means or obumbration the Imagination in any woman with Child doth tinge venomous or monſtrous things, and diſpatcheth its work within a very moment, if it be brought to activity by any external object, I believe many will ſay, it is a Morto-Magical diveliſh work; but ſuch Bablers are afraid of the Reſplendency of the Eſſential Light of Truth, wherewith their Owl-like Eyes are lamentably afflicted. But as I may affirm, the Stars are a cauſe of this matter, though thou or I perhaps cannot comprehend their heavenly Influences; neither are the Plants which the earth affords to be ſlighted herein, although I or thou cannot rightly judge from their external Signatures, the effects of their ingenerated virtues, which they eminently ſhew according to their degrees of Power, in the healing and preſerving of mens bodies. But are all men defective in their light of underſtanding, becauſe I or thou are wanting in knowledge, how the Powers Created to one and the ſame end may be brought into activity. Thouſands of ſuch things might be inſtanced; although thou doſt not know the ſplendor in the Angels, the candid brightneſs in the Heavens, the Perſpicuity in the air, the clear Limpidity in the waters, the variety of colours in the Flowers, the hardneſs in Stones and Metals, the Proportion in living Creatures, the Image of God in regenerated men, Faith in true Believers, and Reaſon in the Soul: Yet is there in them ſuch a beauty, which very few mortals have throughly perceived, or plainly known.

Now why ſhould there not be ſuch an admirable

virtue in the true Philosophers Stone, which truly I have seen and known to be so. Yet hereby I endeavour not to perswade the worthy and unworthy alike, to labour in this work. I rather dehort busie searchers, from this most perilious secret, like as from some Holy of Holies; Yea, let every discreet Student be exceeding cautious in reading and keeping company with Sophisticate false Philosophers. Nevertheless to satisfie curious Naturalists, I shall communicate faithfully whatsoever was acted between *Elias* the Artist, and Me, concerning the nature of the Philosophers Stone.

It is a thing much brighter then *Aurora*, or a Carbuncle, more splendid then the Sun or Gold, and more beautiful then the Moon or Silver; Insomuch that this most recreating light, can never be blotted out of my mind, though it should not be believed by Learned Fools, or Illiterate Asses, babling nothing but the gloss of haughty proud eloquence. For in this exulcerated old malignant Age, nothing can be secured from slanderous Carpers; But all such Batts and Bratts do err from Truth, and in progress of time vanish, miserably ensnared in their own errors, yet our assertion shall stand till the very end of all generations, being built upon the eternal foundation of Triumphant Truth. And although this Art be not yet known to all, the Adept do assert according to experience, That this natural Mistery is only to be found with the great *Jehovah*, Saturninely placed in the Center of the World. In the interim, we account them happy, who by the help of art, are careful how they may wash this Philosophical Queen, and circulate the Catholick Virgin Earth, within a Magick, Physicall Christalline Artifice; Nay, as *Khunrade* saith, they anone shall see the Philosophers King crowned with

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all the colours of the world, and coming forth of his Bedchamber, and glaſſy Sepulchre, more then perfect in his external glorified fiery body, ſhining like a bright Carbuncle, or a compact, and ſonderous tranſparent Chriſtal; Theſe ſhall ſee the Salamander caſting out waters, and waſhing therewith, the Leproufe Metals in the fire, as I my ſelf have ſeen. What ſhall I ſay? Theſe ſhall ſee the Abyſs of the Spagyrick Art, where this kingly art did reſt and lye hid ſo many years in the Mineral Kingdom, as in their ſafeſt boſom. Aſſuredly the true Sons of this Art ſhall not only manifeſt ſuch a river of *Nymitius*; in which long ſince *Æneas* being waſht, and abſolved from his mortality, by the command of *Venus*, was preſently transformed like to an immortal God, but alſo the whole *Lydian* River (called *Pactolus*) tranſmuted into gold, as ſoon as *Mygdonian Mydas* hath waſhed himſelf in the ſame. Alſo in a long Series they ſhall partly ſee the Bath of naked *Diana*, and the Fountain of *Narciſſus*; yea, *Scylla* walking in the Sea without her clothes, by reaſon of the fervent rayes of the Sun; and ſhall gather the blood of *Pyramus* and *Thysbe*, by whoſe help the white Mulberries were tinged into red. Partly alſo the blood of *Adonis*, transformed by the deſcending Goddeſs *Venus*, into the *Anemone Roſe*: Partly alſo the blood of *Ajax*, out of which did ſpring the faireſt Flower of *Hyacinth* or Violet: Partly alſo the blood of the Gyants, ſtruck by *Jupiters* Thunderbolt: partly alſo the tears of *Althea*, ſhed when ſhe had diveſted her ſelf of her Golden Robes, and laid them down: Partly alſo the drops from *Medea's* decocted water, out of which green things did preſently ſprowt out of the earth: Partly alſo *Medeas* Potion boyled out of many hearbs, gathered three days before the Full Moon, for the healing of her good old Father *Jaſon*: Partly

also the Medicine of *Æsculapius*; Partly also the leaves by whose taste *Glaucus* was transformed into *Neptune*: Partly also the expressed juice of *Jason*, by whose benefit he got the Golden Fleece, in the Land of *Colchos*, after he had fought generously in the Field of *Mars*, not without great danger of his Life: Partly also the Garden of *Hesperides*,, from whose Trees might be gathered Apples of Gold: Partly also, *Hippomines* running a Race with *Atalanta*, delaying and conquering her, by throwing down three Golden Apples, given him by *Venus*: Partly also the *Aurora* of *Cephalus*; Partly also as it were, *Romulus* transformed by *Jupiter* into a God: Partly also the Soul of *Julius Cæsar*, transfigured by *Venus* into a Comet, and placed amongst the Stars: partly also *Pytho* the Serpent of *Juno*, springing up after *Deucalions* deluge out of the putrified Earth, heated by the rayes of the Sun: partly also the Fire, whereby *Medea* lighted seven Candles: partly also the Moon inflamed by the great burning of *Phaeton*; partly also the dryed shrub or branch of the Olive Tree, new greening with berries as a new and tender tree: partly also *Arcadia*, wherein *Jupiter* was used to walk: partly also the dwelling place of *Pluto*, at whose entrance the three headed *Cerberus* did watch: partly also that Mountain where *Hercules* burnt all his Members he had from his Mother upon a Pile of Wood, when the Fathers parts did remain fixt and incombustible in the fire, yet was he not one jot impaired in his life, but at length was changed into the likeness of a God. Further, these true children of the Philosophers, shall at last enter into the Temple of the transformed rustick house, whose roof was built out of fine gold. Indeed I cannot do less then once more proclaim aloud with

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the Adeptists. O happy, and thrice happy is this Artist, who by the most gracious blessing of the most high *Jehovah* obtains this art to prepare and make this almost divine Salt, by whose efficacious operation, the metallick body or mineral is broke open, destroyed and killed, yet its soul is revived to the glorious resurrection of the *Philosophick* body: Most happy therefore is he who obtains this Art of Arts, to the glory of God, by earnest constant prayers: For certainly the knowledge of this Mystery cannot be obtained, unless drawn and sucked out of the Fountain of Fountains, which is God. Therefore every serious Lover of this inestimable art should believe the chief of his business is, That with uncessant desires and prayers in a living Faith, he implore, and adore the most Soveraign grace of Gods Holy Spirit in all his works: for it is the solemn custom of God to communicate his gifts candidly and liberally, only to candid and liberal men, mediately or immediately: for by this only holy way of the practice of Piety, all Students of difficult arts find what they desire. But they must exercise solitary Philosophical and Religious pleadings with *Jehovah*, with a pure mouth and heart: For the heavenly wisdom *Sophia* embraceth our friendship, offering us her Rivers of gratious goodness and bounty, never to be drawn dry. And most happy is he to whom the true kingly way shall be shewed by an Adept Possessor of this great Secret. But I foresee this small Preface will not satisfie my Readers alike; some perchance taxing me for presuming as it were to reach them an art unknown to my self, when this hath been my only purpose to relate a History: yet I doubt not but this study of divine wisdom, will be sweeter to some then any Nectar, or *Ambrosia*. I say no more, but

conclude with that of *Julius Cæsar Scaliger*, That the end of truly wise men is the communicating of wisdom: According to that of *Gregory Nyssen* He that is good, Communicates willingly his goods to others, for the property of good men is to be profitable to others.

CHAP. II.

The Testimony of divers illustrious Authors of this Arcanum.

FIrst, *Paracelsus* in the *Signature of Natural things*, fol. 358 This is a true sign of the tincture of Philosophers. That by its transmuting force, all imperfect metals are changed, *viz.* (the white) into Silver, and (the red) into the best Gold, if but the smallest part of it be cast into a Crusible upon melted metal, &c.

Item, For the invincible *Astrum* of metalls conquereth all things and changeth them into a nature like to its self, *&c.* And this Gold and Silver is nobler and better then that brought out of the Metallick Mines; and out of it may be prepared better Medicinal *Arcana's*.

Item, Therefore every Alchymist who hath the *Astrum* of the Sun, can transmute all red Metals into Gold, *&c.*

Item, Our Tincture of Gold hath Astral Stars within it: It is a most fixt substance and immutable in the Multiplication. It is a powder having the redder

deſt colour, almoſt like Saffron, yet the whole corporeal ſubſtance is liquid like Roſin, tranſparent like Chriſtal, frangible like glaſs. It is of a *Ruby* colour and of the greateſt weight, &c.

Read more of this in *Paracelſus Heaven of Philoſophers.*

Item, Paracelſus in his ſeventh book of Tranſmutation of natural things ſaith, The Tranſmutation of Metals is a great natural miſtery, not againſt natures courſe, nor againſt Gods order, as many falſely judge. For the imperfect Metals are tranſmuted into Gold, nor into Silver, without the Philoſophers Stone.

Item, Paracelſus In his Manual of the Medicinal Stone of Philoſophers ſaith, Our Stone is a heavenly Medicine, and more then perfect, becauſe it cleanſeth all filth from the Metals, *&c.*

Secondly, *Henry Khunrade*, in his *Amphitheater of the eternal wiſdom.*

I have travelled much and viſited thoſe eſteemed to know ſomewhat by experience, and not in vain, *&c.* (Amongſt whom, I call God to witneſs) I got of one the univerſal Green Lyon, and the blood of the Lyon: That is Gold, not vulgar but of the Philoſophers. I have ſeen it, touched it, taſted it, and ſmelt it: O how wonderful is God in his works! I ſay they gave me the prepared Medicine, which I moſt fruictfully uſed towards my poor neighbour in moſt deſperate caſes, and they did ſincerely reveal to me the true manner of preparing their medicine.

Item, This is the wonderful method which God only hath given me immediately & mediately, yet ſubordi-

ordinately through Nature, Fire, Art and masters help (as well living as silent) corporal and spiritual watching and sleeping.

Item, *Fol.* 202. I write not Fables, with thine own hands shalt thou handle, and with thine eyes see the *Azoth*, *viz.* the Universal Mercury of the Philosophers, which alone, with its internal and external fire, is sufficient for thee to get our Stone; nevertheless with a sympathetick Harmony, being Magick-physically united with the Olympick fire, by an inevitable necessity, *&c.*

Item, Thou shalt see the Stone of the Philosophers (our King) go forth of the bed-chamber of his Glassie Sepulchre, in his glorified body, like a Lord of Lords, from his Throne into this Theater of the world: That is to say, regenerated and more then perfect; a Shining Carbuncle; a most temperate splendour, whose most subtile and depurated parts are inseperably united into one, with a concordial mixture exceedingly equal, Transparent like a Chrystal, Compact and most ponderous, easily fusible in fire, like rosin, or Wax, before the flight of quick silver: yet flowing without smoak, entring into solid bodies, and penetrating them like oyle through Paper, dissoluble in every liquor, and comiscible with it, fryable like glass, in a powder like Saffron: but in the whole Mass shining red like a *Rubie* (which redness is a sign of a perfect fixation and fixed perfection) Permanently colouring or tinging; fixt in all temptations and tryals, yea in the examination of the burning Sulphur its self, and the devouring waters, and in the most vehement persecution of the fire, always incombustible, and permanent as a *Salamander*, &c.

Item, The Philosophers Stone being fermented in its parts in the great world, transforms it self into what-

whatsoever it will by the fire; hence a Son of art may perceive, why the Philosophers have given their *Azoth* the name of *Mercury*, which adheres to bodies, &c.

And further, in the same place it is fermented with Metals, *viz.* The Stone being in its highest whiteness, is fermented with pure Silver to the white. But the Sanguine Stone, with pure Gold to the red. And this is the work of three days, &c.

Thirdly, *Helmont* in the Book of *Eternal Life*, *Fol.* 590.

I have oft seen the Stone and handled it, and have projected the fourth part of one grain wrapped in paper, upon eight ounces of quink silver boyling in a crusible, and the quicksilver with a small noise presently stood still from its Flux, and was congealed like to yellow wax, and after a flux by blast, we found eight ounces wanting, eleven grains of the purest Gold; Therefore one grain of this powder would transmute nineteen thousand, one hundred and eighty six parts of Quicksilver into the best Gold: so that this powder is found to be of Similary parts amongst Terrestrials, and doth transmute infinite plenty of impure metal into the best Gold, uniting with it, and so defends it from Canker, rust, rottenness, and death; and makes it in a manner immortal against all tortures of fire and art, and transfers it to a Virginean purity of Gold, requiring only a fervent heat,

Item, In his *Tree of Life*, *fol.* 630. I am constrained to believe there is a Gold and Silver making Stone or powder; for that I have divers times made projection of one grain thereof, upon some thousand

grains

grains of boyling quickſilver, to a tickling admiration of a great multitude. And further as before is rehearſed in the firſt Chapter. He alſo ſaith,

He who gave me that powder had ſo much at leaſt as would tranſmute two hundred thouſand pounds worth of Gold.

Item, He gave me about half a grain and thence were tranſmuted nine ounces and three quarters of quickſilver into gold, and he who gave it me was but of one evenings acquaintance, &c. Beſides,

The moſt noble expert man in the art of Fire, Doctor *Theodor. Retius* of *Amſterdam*, gave me *John Helvetius* a large medal with this Inſcription, *Theo-Divine Metamorphoſis*, &c. It was of Count *Ruſs* his making of *Styria*, and *Carynthia* in *Germany*, of which one grain tranſmuted three pound of quickſilver into pure Gold at all aſſayes.

Item, It is written that ſixty years ſince *Alexander Scotus* made ſuch a projection at *Hanaw* in high *Germany*, &c.

I cannot here paſs by Dr. *Kufler* in an extract of his Epiſtle.

Firſt I found (in my Laboratory) an *Aqua fortis*, and another in the Laboratory of *Charles de Roy*; I poured that *Aqua Fortis*, upon the Calx of gold prepared after the vulgar manner, and after its third Cohobation, The Tincture of that gold did riſe and ſublimed into the neck of the retort, which I mixed with two ounces of ſilver precipitated in a common way, and I found that ounce in an ordinary Flux tranſmuted an ounce and half of the ſaid Silver into the beſt gold, and a third of the remainder into white gold, and the reſt was the pureſt ſilver fixt in all examinations of the Fire; but after that time I could never find more of that *Aqua-*

fortis

fortis. And I *Helvetius* ſaw this white gold.

Item, Another rare Experiment, done at the *Hague*.

There lived at the *Hague* 1664. a Silver Smith, named *Grill*, well exerciſed in *Alkymy*, but poor according to the cuſtome of Chymiſts. This *Grill* got ſome Spirit of Salt, not of a vulgar preparation, from one *Caſpar Knotner* a Cloth Dyer, to uſe as he ſaid for metals. The which afterwards he poured upon one pound of common Lead in an open glaſs, diſh or platter, uſual for confections or conditures; and after two weeks there appeared a moſt curious Star of Silver, ſwimming upon it, as if it had been delineated with a Penſel and pair of Compaſſes by ſome ingenious Artiſt. Whereupon the ſaid *Grill* told us with joy he had ſeen the Signat Star of the Philoſophers, whereof by chance he had read in *Baſilius*: I with many others ſaw the ſame to our great admiration. The Lead in the interim remaining in the bottom of an aſhy colour. After ſeven or nine days in *July*, the Spirit of Salt being exhaled by the heat of the air, the Star ſetled on the Lead or Feces in the bottome, and ſpread it ſelf upon it, which many people ſaw. At laſt the ſaid *Grill* took a part thereof, and out of that pound of Lead, he found by computation twelve ounces of cupelled Silver; and out of that twelve ounces, two ounces of the beſt Gold; and I *Helvetius* can ſhew ſome part of that ſpongeous Lead with part of the Star upon it, and alſo ſome of the ſaid Silver and Gold. Now whilſt this envious Silly *Grill*, concealing the uſe, endeavoured to get more of that ſpirit of Salt from *Knotner*, the ſaid *Knotner* having forgot what ſort it was or elſe not finding it ſuddenly; was ſhortly after drowned, and *Grill* with his family dyed of the *Plague*; ſo that none could make

further

further benefit or tryal of the said Progress afterward
Indeed it would move admiration, that the Leads i
ward nature should appear in such a noble outwar
form by the simple maturation of the said spir
of Salt; neither is it less wonderful, that the Phil
sophers stone should so suddenly transmute all M
tals to Gold or Silver, having its vertue potentia
ly implanted within its self, and raised into an
tive power; as is manifest in Iron toucht with t
Load Stone.

But enough of this.

CHAP. III.

*The sooner a thing promised is perfor
med, the more grateful. Wherefor
I return to my predestinated Histo
ry.*

THe twenty seventh of *December*, 1666. in th
afternoon, came a Stranger to my house at th
Hague, in a Plebeick habit, honest Gravity, an
serious authority; of a mean Stature, a little lon
face, with a few small Pock holes, and most blac
Hair, not at all curled, a Beardless Chin, abou
three or four and forty years of age (as I guessed
and born in *North Holland*. After salutation h
beseeched me with a great reverence to pardon h
rude accesses, being a great lover of the Pyrot
chnyan Art; adding, he formerly endeavoured t
visi

visit me with a friend of his, and told me he had read some of my small Treatises; and particularly, that against the Sympathetick Powder of Sir *Kenelm Digby*, and observed my doubtfulness of the Philosophical Mystery, which caused him to take this opportunity, and asked me if *I* could not believe such a Medicine was in nature, which could cure all Diseases, unless the principal parts (as Lungs, Liver, &c.) were perisht, or the predestinated time of death were come. To which I replyed, I never met with an Adept, or saw such a Medicine, though I read much of it, and have wished for it. Then I asked if he were a Physitian, but he preventing my question, said, he was a Founder of Brass, yet from his youth learnt many rare things in Chymistry, of a friend particularly, the manner to extract out of Metals many Medicinal Arcana's by force of fire, and was still a lover of it. After other large discourse of experiments in Metals, This *Elias* asked me if I could know the Philosophers Stone when I see it, I answered not at all, though I had read much of it in *Paracelsus*, *Helmont*, *Basilius*, and others; yet dare I not say *I* could know the Philosophers Matter. In the Interim he took out of his Bosome Pouch or Pocket, a neat Ivory Box, and out of it took three ponderous pieces or small Lumps of the Stone, each about the bigness of a small Wall nut transparent, of a paile Brimstone colour, whereunto did stick the internal scales of the Crucible, wherein it appeared this most noble substance was melted; The value of them might be judged worth about Twenty Tuns of Gold, which when I had greedily seen and handled almost a quarter of an hour, and drawn from the owner many rare secrets of its admirable effects in humane

mane and Metallick bodies, and other Magical properties, I returned him this Treasure of Treasures; truly with a most sorrowful mind, after the custom of those who conquer themselves, yet (as was but just) very thankfully and humbly, I further desired to know why the colour was yellow, and not red, ruby colour, or purple, as Philosophers write; he answered, that was nothing, for the matter was mature and ripe enough. Then I humbly requested him to bestow a little piece of the Medicine on me, in perpetual memory of him, though but the quantity of a Coriander or *Hemp* Seed, He presently answered, Oh no, no, this is not lawful though thou wouldst give me as many Duckets in Gold as would fill this room, not for the value of the matter, but for some particular consequences, nay, if it were possible (said he) that fire could be burnt of fire, I would rather at this instant cast all this substance into the fiercest flames. But after he demanding, if I had another private chamber, whose prospect was from the publick Street, I presently conducted him in to the best furnished room backwards, where he entred without wiping his Shooes (full of snow and dirt) according to the custom in *Holland*, then not doubting but he would bestow part thereof, or some great secret treasure on me, but in vain; for he asked for a little piece of gold and pulling off his Cloak or Pastoral habit, opened his Doublet, under which he wore five pieces of Gold hanging in green silk Ribons, as large as the inward round of a small Pewter Trencher: and this Gold so far excelled mine, that there was no comparison, for flexibility and colour; and these Figures with the Inscriptions ingraven, were the resemblance of them, which he granted me to write out.

I being

1

Amen
Holy holy holy
is the Lord our God and
all things are full of
his honour
Leo. Libra.

2

The marvelous
wisdome of the wonderfull
Iehovah in the vniuersall
Booke of nature I am
made the 26.th of
Auguyt.
1666

3

☉ ☿ ☽

The wonderfull
God; Nature and
the spagyricall Art
make nothing
in vain.

4

To the Honour
of the Euerlasting, Inuisible
one only wise most high
& Omnipotent God of Gods,
holy holy holy Gouernor
and praise worthy
Preseruer of all

5

Holy art thou
O holy spirit, Halleluiah,
ffye vpon the Diuell
and neuer speake of
God without light
Amen.

I being herewith affected with great admiration, desired to know where and how he came by them. Who answered, An outlandish friend who dwelt some days in my House (giving out he was a Lover of this art, and came to reveal this art to me) taught me various Arts; First, How out of ordinary Stones and Christalls, to make *Rubies*, Chrysolites and Sapphires, &c. much fairer then the ordinary. And how in a quarter of an hour to make *Crocus Martis*, of which one dose would infallibly cure the Pestilential Dissentary (or Bloody Flux) and how to make a metallick Liquor most certainly to cure all kinds of Dropsies in four days: as also a limpid clear water sweeter then hony, by which in two hours of it self, in hot sand, it would extract the Tincture of *Granats*, *Corals*, *Glasses*, and such like more, which I *Helvetius* did not observe. My mind being drawn beyond those bounds, to understand how such a noble juice might be drawn out of the metals, to transmute Metals; but the shade in the water deceived the dog of the Morsel of Flesh in his mouth. Moreover he told me his said Master caused him to bring a glass full of rain water, and fetch some refined Silver laminated in thin plates, which therein was dissolved within a quarter of an hour, like Ice when heated: And presently he drank to me the half, and I pledged him the other half, which had not so much taste as sweet milk; whereby me thought I became very light hearted. I thereupon asked if this were a Philosophical drink, and wherefore we drank this Potion? He replied I ought not to be so curious. And after he told me that by the said Masters directions, he took a piece of a Leaden Pipe, Gutter or Sistern, and being melted put a little such sulphurious powder out of his Pocket, & once

again put a little more on the point of a Knife, and after a great blaſt of Bellows in ſhort time poured it on the red ſtones of the Kitchin Chimney, which proved moſt excellent pure Gold; which he ſaid brought him into ſuch a trembling amazement, that he could hardly ſpeak: But his Maſter thereupon again incouraged him, ſaying, Cut for thy ſelf the ſixteenth part of this for a memorial, and the reſt give away amongſt the poor, which he did. And he diſtributed ſo great an Alms as he affirmed (if my memory fail not) to the Church of *Sparrenda*: But whether he gave it at ſeveral times or once, or in the Golden Maſſe, or in Silver Coyn, I did not ask. At laſt ſaid he (going on with the ſtory of his maſter, he taught me throughly this almoſt Divine Art. As ſoon as this his Hiſtory was finiſht, I moſt humbly beg'd he would ſhew me the effect of Tranſmutation to confirm my faith therein, but he diſmiſſed me for that time in ſuch a diſcreet manner, that I had a denial. But withall promiſing to come again at three weeks end, and ſhew me ſome curious Arts in the Fire, and the manner of projection, provided it were then lawful without prohibition. And at the three weeks end he came, and invited me abroad for an hour or two, and in our walks having diſcourſes of divers of natures ſecrets in the fire; but he was very ſparing of the great *Elixir*, gravely aſſerting, that was only to magnifie the moſt ſweet fame, and name of the moſt glorious God; and that few men indeavored to ſacrifice to him in good works, and this he expreſſed as a Paſtor or Miniſter of a Church; but now and then I kept his ears open, intreating to ſhew me the Metallick tranſmutation; deſiring alſo he would think me ſo worthy to eat and drink and lodge at my houſe, which I did proſecute ſo eagerly, that ſcarce any Suiter could

plead

plead more to obtain his Miſtreſs from his Corrival; but he was of ſo fixt and ſtedfaſt a Spirit, that all my endeavors were fruſtrate: yet I could not forbear to tell him further I had a fit laboratory, and things ready and fit for an experiment. and that a promiſed favour was a kind of debt; yea, true ſaid he, but I promiſed to teach thee at my return with this proviſo, if it were not forbidden.

When I perceived all this in vain, I earneſtly craved but a moſt ſmall Crum or Parcel of his pouder or Stone, to tranſmute four Grains of Lead to Gold; and at laſt out of his Philoſophical commiſeration, he gave me a Crum as big as a Rape or Turnip ſeed; ſaying, receive this ſmall Parcel of the greateſt Treaſure of the World, which truly few Kings or Princes have ever known or ſeen: But I ſaid, This perhaps will not tranſmit four Grains of Lead, whereupon he bid me deliver it him back, which in hopes of a greater Parcel I did; but he cutting halfe off with his Nail, flung it into the fire, and gave me the reſt wraped neatly up in Blew Paper; ſaying, It is yet ſufficient for thee. I anſwered him (indeed with a moſt dejected Countenance) Sir, what means this; the other being too little, you give me now leſs. He told me, If thou canſt not manage this; yet for its great proportion for ſo ſmall a quantity of Lead, then put into the Crucible two Drams, or halfe an Ounce, or a little more of the Lead; for there ought no more Lead be put in the Crucible then the Medicine can work upon, and tranſmute: So I gave him great thanks for my diminiſhed Treaſure, concentrated truly in the Superlative degree, and put the ſame charily up into my little Box; ſaying, I meant to try it the next day; nor would I reveal it to any. Not ſo, not ſo; (ſaid he) for we ought to divulge all things to the Children of Art;

which may tend to the singular honour of God, that so they may live in the Theosophical truth, and not at all die Sophistically. After I made my confession to him, that whilst this Masse of his Medicine was in my hands, I indeavoured to scrape a little of it away with my Nail, and could not forbear; but scratcht off nothing, or so very little, that it was but as an indivisible Atome, which being purged from my Nail, and wrapt in a Paper; I projected on Lead, but found no transmutation; but almost the whole Masse of Lead flew away, and the remainder turned into a meer glassy Earth; at which unexpected passage, he smiling, said, thou art more dextrous to commit Theft, then to apply thy Medicine; for if thou hadst only wraped up thy stollen prey in Yellow Wax, to preserve it from the arising fumes of Lead, it would have penitrated to the bottom of the Lead, and transmuted it to Gold; but having cast it into the fumes, partly by vi lence of the vaprous fumes, and partly by the Sympathetick alliance, it carryed thy Medicine quite away: For Gold, Silver, Quick-silver, and the like Metals, are corrupted and turn brittle like to Glass by the Vapours of Lead. Whereupon I brought him my Crusible wherein it was done, and instantly he perceived a most beautiful Saffron like Tincture stick on the sides; and promised to come next morning, by nine in the Morning, and then would shew me my error, and that the said Medicine should transmute the Lead into Gold. Nevertheless I earnestly praye him in the interim to be pleased to declare only for my present instruction, if the philosophick work cost much, or required long time. My friend, my friend (said he) thou art too curious to know all things in an instant, yet will I discover so much; that neither the great charge, or length of time, can discourage

any; for as for the matter, out of which our Magistery is made, I would have thee know there is only two Metals and Minerals, out of which it is prepared; but in regard the Sulphur of Philosophers is much more plentiful and abundant in the Minerals; therefore it is made out of the Minerals. Then I asked again, What was the *Menstrum*, and whether the operation or working were done in Glasses, or Crusibles? He answered, the *Menstrum* was a Heavenly Salt, or of a Heavenly Virtue, by whose benefit only the wise men dissolve the Earthly Metallick body, and by such a solution is easily and instantly brought forth the most Noble *Elixir* of Philosophers. But in a Crusible is all the operation done and performed, from the beginning to the very end, in an open fire, and all the whole work is no longer from the very first to the last then four days, and the whole work no more charge then three Florens; and further, neither the Mineral, out of which, nor the Salt, by which it was performed, was of any great price. And when I replyed, the Philosophers affirm in their writings, that seven or nine Months at the least, are required for this work. He answered, Their writings are only to be understood by the true Adepists; wherefore concerning time they would write nothing certain: Nay, without the communication of a true Adept Philosopher, not one Student can find the way to prepare this great Magistery, for which cause I warn and charge thee (as a friend) not to fling away thy Money and Goods to hunt out this Art; for thou shalt never find it To which I replied thy Master, (though unknown) shewed it thee; So mayst thou perchance discover something to me, that having overcome the Rudiments, may find the rest with little difficulty, according to the old saying. *It is easier to adde to a foundation,*

then begin a new. He answered, In this Art 'tis quite otherwise; for unless thou knowest the thing from the head to the heel, from the Eggs to the Apples; that is, from the very beginning to the very end thou knowest nothing, and though I have told thee enough; yet thou knowest not how the Philosophers do make, and break open the Glassy Seal of *Hermes*, in which the Sun sends forth a great splendour with his marvelous coloured Metallick Rayes, and in which looking Glass the Eyes of *Narcissus* behold the transmutable Metals, for out of those Rays the true Adept Philosophers gather their fire; by whose help the Volatil Metals may be fixed into the most permanent Metals, either Gold or Silver. But enough at present; for I intend (God willing) once more to morrow at the ninth hour (as I said) to meet, and discourse further on this Philosophical subject, and shall shew you the manner of Projection. And having taken his leave, he left me sorrowfully expecting him; but the next day he came not, nor ever since: Only he sent an excuse at halfe an hour past nine that morning by reason of his great business, and promised to come at three in the afternoon, but never came, nor have I heard of him since; whereupon I began to doubt of the whole matter. Nevertheless late that night my Wife (who was a most curious Student and enquirer after the Art, whereof that worthy man had discourst) came solliciting and vexing me to make experiment of that little spark of his bounty in that Art, whereby to be the more assured of the truth; saying to me, unless this be done, I shall have no rest nor sleep all the night; but I wisht her to have patience till next morning to expect this *Elias*; saying, perhaps he will return again to shew us the right manner. In the mean time (she being so earnest) I commanded a fire to

be made (thinking alas) now is this man (though so divine in discourse) found guilty of falsehood. *And Secondly* attributing the error of my projecting the grand theft of his powder in the dirt of my Nail to his charge, because it transmuted not the Lead that time; *And* lastly, because he gave me too small a proportion of his said Medicine (as I thought) to work upon so great a quantity of Lead as he pretended and appointed for it, Saying further to my self, I fear, I fear indeed this man hath deluded me; Nevertheless my wife wrapped the said matter in Wax, and I cut halfe an Ounce, or six Drams of old Lead, and put into a Crusible in the fire, which being melted, my wife put in the said Medicine made up into a small Pill or Button, which presently made such a hissing and bubling in its perfect operation, that within a quarter of an hour all the masse of Lead was totally transmuted into the best and finest Gold, which made us all amazed as Planets struck. And indeed (had I lived in *Ovids* Age, there could not have been a rarer Metamorphosis then this, by the Art of Alkemy. Yea, could I have enjoyed *Argus*'s Eyes, with a hundred more, I could not sufficiently gaze upon this so admirable and almost miraculous a work of nature; for this melted Lead (after projection) shewed us on the fire the rarest and most beautiful Colours imaginable; yea, and the greenest Colour, which as soon as I poured forth into an Ingot, it got the lively fresh Colour of Blood; and being Cold shined as the purest and most refined transplendent Gold. Truly I, and all standing about me, were exceedingly startled, and did run with this Aurified lead (being yet hot) unto the Goldsmith, who wondred at the fineness, and after a short trial of Touch, the judged it most excellent Gold in the whole

world, and offered to give most willingly fifty Florens for every Ounce of it.

The next day a rumor went about the *Hague*, and spread abroad; so that many illustrious Persons and Students gave me their friendly visits for its sake: Amongst the rest the general Say-master, or Examiner of the Coynes of this Province of *Holland*, Mr. *Forelius*, who with others earnestly beseeched me to pass some part of it through all their Customary trials, which I did, the rather to gratifie my own Curiosity. Thereupon we went to Mr. *Brettel* a Silver-Smith, who first tried it *per Quartam*, *viz.* he mixt three or four parts of Silver with one part of the said Gold, and laminated, filed, or gramilated it, and put a sufficient quantity of *Aqua Fort* thereto, which presently dissolved the Silver, and suffered the said Gold to precipitate to the bottom; which being decauted off, and the Calx or Powder of Gold dulcified with water, and then reduced and melted into a body, became excellent Gold: And whereas we feared loss, we found that each Dram of the said first Gold was yet increased, and had transmuted a Scruple of the said Silver into Gold, by reason of its great and excellent abounding Tincture.

But now doubting further whether the Silver was sufficiently separated from the said Gold, we instantly mingled it with seven parts of Antimony, which we melted & poured into a Cone, & blowed off the *Regulus* on a Test, where we missed eight Grains of our Gold, but after we blowed away the rest of the Antimony, or superfluous *Scoria*, we found nine Grains of Gold more for our eight Grains missing, yet this was somewhat pale and Silver-like, which easily recovered its full Colour afterwards; So that in the best proof of fire we lost nothing at all of this Gold; but gained as aforesaid:

aforesaid. The which proof again I repeated thrice, and found it still alike, and the said remaining Silver out of the *Aqua Fortis*, was of the very best flexible Silver that could be; So that in the total, the said Medicine (or *Elixir*) had transmuted six Drams and two Scruples of the Lead and Silver, into most pure *Gold*.

Behold I have now related the full History, from the Philosophical Eggs to the *Golden* Apples, (as the Proverb goes) and though I have the *Gold*, yet where the Philosopher and *Elias* is I know not; but wheresoever he is the Almighty *God* (protector of all Creatures) shelter him from all danger under his wings; and bring him to Eternal bliss and happiness in his heavenly Kingdom, after the end of his full pilgrimage in this life, for the succour and relief of Christendome. and the whole world, Amen.

CHAP.

CHAP. IV.

I betake me now to the Dialogue between Elias *the Artist, and the Phisician, to express what is past, and all other passages.*

Elias. GOd save you *Helvetius*? I have heard of your curious search after natural things, and read thy Books, particularly against *Kenelme Digbys* Sympathetical Pouder, where he glories to to heal all wounds at a distance. Truly I delight incredibly in all such things, which we see in this Looking-glass naturally implanted in the Creatures, whether Sympathetick or Antipathetick: for the inexhaustible Treasures of the Divine light and Deity (abundantly granted us) may be perfectly known out of the Creatures under the Sky, or in the womb of the Earth, or in the Seas brought forth. That with all their gifts and powers (protentially in them) they might be be beneficial to restore health and help to mortal man.

Physician. Sir, You are the the welcomest Guest; for a philosophical discourse of nature is the only refreshing of my Spirit, and Salutiferous nourishment; come I pray into this Chamber.

Elias. Sir, It seems you have here a whole shop of the fiery Art of *Vulcan*, and perhaps all Spagyrical Medicines, most exactly drawn out of the Mineral Kingdom.

Kingdom, But Sir? For what end ſo many Medicaments? when by a moſt few we may much ſooner and ſafelyer reſtore the health of man, if the diſtemper be not deadly, either out of defect of nature, or putrifaction of any noble part, or the whole conſumption of the radical humidity; for in ſuch deſperate caſes neither Galenical Cures, nor *Paracelſical* Tinctures can be helpful; but it is not thus in ordinary diſeaſes, where nevertheleſs often men are conſtrained before their fatal Term, to travail out of this moſt ſweet light amongſt the dead, for want of ſpeedy and potent remedies.

Phiſician. Sir, I apprehend by your diſcourſe you are either a Phyſician, or an expert Student in Chymiſtry, Verily I believe there are more excellent Medicaments, and an univerſal Medicine, which might prolong life until the determinate end, and alſo cure and heal all diſtempers in mans body, but who can ſhew the way to ſuch a Fountain, whence ſuch a Medicinal Juice may be obtained, perhaps none amonſt men.

Elias. Truly I am only a Founder of Braſs, yet almoſt from my Cradle my *Genius* prompted me to ſearch Curioſities in the fiery Art, and I have diligently ſearched through the internal nature of Metals, and though now I forbear aſſidual labour and accurate Scrutiny, yet ſuch labours and lovers are delightful to me; and I believe the moſt high, great and good *God*, will in this our Age afford his Spagyrick Sons the Metallick myſteries *gratis* yet, by praying, and labouring to attain them.

Phyſician. I grant God affords his commendable good things *gratis*, yet he hath ſeldom given or doth eaſily ſell to his Sons this Medicinal *Nectar* for nothing.

For

For we know certainly that infinite numbers of Chymists have and do still draw water through a Sieve, whilst they presume to prepare the universal Stone of Philosophers, and out of the Books of triumphing Adeptists, none can learn the manner of preparing it, or know their first matter. And whilst one searcheth on the lowest root and foot of the Mountain, he never ascends to the highest top, where only he can eat and drink the *Ambrosia* and *Nectar* of the *Macro-Sophists* or Philosophers. In the Interim it is the part of a good Physician, for want of that universal *Elixir*, to keep a pure and safe Conscience, and apply to diseases such restoring remedies in which he certainly finds the effect and Virtue of Curing them. Therefore in all desprate Diseases I use such most simple Medicaments, that the Patients either speedily recover, or are brought into some way of their former better health.

For there are various kinds of Salts generated in the Glandules and Lymphatick Vessels, after the putrefaction of this or that received nourishment, which afterwards flourish out in various humours, and cause either internal or external distempers; For experience teacheth us, that as many constitutions or Complexions, so many diversities of Diseases, although it be the very same Disease in general. As we have experience in them who drink Wine, where divers operations presently manifest themselves.

For *Peter* having drunk Wine, presently begins to be angry and furious on the contrary: *Paul* seems to have a Lamblike timidity; but *Matthew* sings, and *Luke* weeps.

Item. From the contagious Scorbutical poison, the Radical Juice of *Peter* in his Lymphatick Vessels and Kernels is turned into Acidity, which abstructs the

the paſſages and Organs of all the whole body. From whence ſprings up under the skin diſcolourd Azure or Skie-colour ſpots; but in the time of the Plague they bud forth in the likeneſs of Cornes of Pepper.

But the Juice of the ſame parts in *Paul* is changed into an opening bitterneſs from whence in the skin grow red ſpots under the Arms and Legs, like unto fleabites; but in the plague time Carbuncles.

But the Juice or humidity of the ſame parts in *Mathew* is turned ſomewhat ſweet and eaſie to be putrified, whence bud forth under the skin watry Tumors on his Arms and Legs, the like almoſt you may ſee in Hydropical Patients; but in the peſtilence riſeth peſtilential Tumors.

But of the ſame parts in *Luke*, the Juice is changed into a ſharpe ſalty drineſs, whence come forth under the skin of his Arms and Legs, precipitations of the ordinary ferment of the fleſh, and ſuch exſiccations as commonly fall out in the conſumtive Atrophia; yea; moſt often into the true Atrophia: But in the Plague, come forth moſt ardent ſwellings, with diſtractedneſs until death.

Behold my friend! No Phyſician, by one univerſal Medicine can Cure this only Diſeaſe of the Scorbutick-peſtilential or Febrile-poyſon, but indeed by means of a particular Vegetable or Mineral granted in nature from God, we may; for I can ſuccour and handle all Scorbutical patients, with one Scorbutical Herb, as Scurvy-graſs, or Sorrel, or Fumitary, or *Baccabungia*, called Brooklime or Red Colewort; yea, much leſs can we ſuccour them with one remedy compounded of all theſe divers ſpecies; for as much as there is ſuch an Antipathy between Scurvy-graſs and Sorrel, as there is between fire and water, and the ſame

Antipathy

Antipathy is also observed between the Herb Fumitary, and *Baccabungy*: Therefore

The Corrector of *Peters* Scorbutical, colouring Salty, and sower Poyson, is made with the bitter Volatile Salt of the Herb Scurvy-grass.

The Corrector of *Pauls* Scorbutick, tinging, salty and bitter poyson, is made with the fixt sowr Salt of the Herb Sorel.

And the Corrector of *Mathew's* Scorbutick salty tinging sweet and moistening poyson, is made with the help of the fixt bitter and drying Sulphur of the Herb Fumitary.

But the Corrector of *Luke's* Scorbutical Tingent, Salty, sharp and drying poyson, is made by the help of the sweet moistening *Mercury* of the Herb *Baccabungy*, Brooklime or Red Coleworts: As out of the External signature of those Herbs is very easie to judge the specifick internal remedy, against these divers Scorbutical Diseases. Verily my feiend; if this be well observed, a prudent Physician will doubt of the universal Medicine.

Elias. I shall easily grant all which thou hast Argued, yet the fewest of Physicians observe this Method. In the interim it is not at all impossible that there is also in the Kingdom of Minerals (being the highest) an universal Medicine, by whose only benifit we may effect and afford all which are recounted by thee of many Remedies out of the lowermost Kingdom of Vegetables. But our most great and good God for some weighty Reasons, hath not given this kind of magnificent Charismal gift or supereminent Science promiscuously to all Philosophers; but hath revealed the same to a few, though all the Adeptists agree that this Science is true, and that none ought to doubt of the truth thereof in the least.

Physician.

Physician, Sir besides the mentioned things, there are yet other observations strenuously opposing the operation of an universal medicine; Partly in respect unto mens age and strength, Partly by reason of the Sex, and other circumstances, whilst there is a plain difference between the tender and strong: Either by nature or education, and between the male and the female; young man and maid; and between the beginning, middle, or end of the disease; And it must be known if the disease be inveterate, or but lately have invaded the party; and lastly, if the Ferment in this disease be promoted, or in another be precipitated: For the Effervency of the Ferment is made in the Stomack, or intestines, and indeed many contradictions are against the Universal Medicine, and few Phisitians have *Thomas a Didymus* Spectacles at their fingers ends.

Elias, You have argued very Philosophically; for so many men, so many minds. And as sweet Musick pleaseth not every *Mydas* ears, or the same meats and drinks please every Pallate: So the judgments of unskilful persons are very different concerning this Universal Medicine, both for humane and Metallick Bodies: And certainly the operation of this differs much from particular Medicines; Some whereof nevertheless are in a manner universal, or so esteemed, as the Herb Scurvygrass, curing all sorts of the Scurvy, marked with Azure spots; Sorrel every Scurvy with red spots; Beccabungia (red Coleworts or Brooklime) Atrophia, or the Consumptive kind: and Fumitary Tumors of another kind: Especially with such Phisicians to whom the abovesaid observations are in high esteem. Besides there is a vast difference between the universal Medicine of true Philosophers, which revives all the vital spirits, and the particular

particular Medicament of a slight cure; where only the venome of humours boyling against nature (in this man sowre, in another bitter, &c. and in one Saline, in another sharp) is corrected: and if these corruptions be not presently removed by the usual Emunctories of Mouth, Nostrils, Stool, Urine, or Sweat; then certainly the Corruption of one, begets another disease; for every spark of Fire having food, and not quencht, will arise to the greatest conflagration But if there be a defect in the motions of the Vital Spirits, then this is impossible to be effected by particulars; wherefore it concerns every conscientious Phisitian to learn how he may promote the motion of the vital spirits, to a natural digestible heat, which is most securely and best performed by our universal Medicine, by which the sick are notably recreated; for as soon as this more then perfect Medicine removes the mortifying seeds, Nature is restored, and so lost health recovered; and that only by a harmonious Sympathy between it and the vital Spirits; Wherefore the Adept do call it the Myster, of Nature, defence of old Age, and against all Sicknesses, yea, of the very Plague and Pestilence; For this being a kind of *Salamander*, communicates its virtue and (as a Salamander) makes a man live till his last appointed time against all the Fiery Epidemical Darts of the angry Heavens or their Malevolent Influences.

Physitian, Sir! I understand by your discourse, That this Medicine doth nothing to the correcting of depraved or corrupt humours, but only by strengthning the Vital Spirits, and our Balsamick Nature; but other practical Chymists teach how to seperate the impure from the pure, and ripen the unripe, to make the bitter become a little sower or Acid

and

and the ſower ſweet, and ſo to turn ſharp into mild; mild into ſharp, ſower into ſweet, and ſweet into ſower. Alſo I underſtand you ſay this univerſal medicine cannot prolong life beyond its prefixed time, but only preſerves it from all venome and deadly ſickneſs, which agrees with the vulgar belief, That the Life depends only upon the will of God. But paſſing by theſe things, my queſtion is ſtill, whether a mans former nature may be converted into another new nature? So that a ſlothful man, may be changed into a diligent nimble man and a Melancholy man by nature be made a merry man; or the like.

Elias, Not at all Sir, for no Medicine hath power to transform the nature of man in ſuch a manner, no more then wine drunk by divers men changeth the perſons nature, but only provokes or deduceth what is in man potentially into Act; For the univerſal Medicine works by recreating the vital ſpirits, and ſo reſtoreth that health which was ſuppreſſed for a time. In the ſame manner the heat of the Sun never tranſmutes the Hearbs and Flowers, but ſtirs up their potential powers to become active. For a man of melancholly temper is again raiſed up to his natural melancholy diſpoſition, and a merry man to become merry. And ſo in all deſperate diſeaſes, it is a preſent and moſt excellent preſervative. Nay if there could be any prolonging of Life. Then *Hermes*, *Paracelſus*, *Treviſan*, and many others having had the ſaid Medicine would never have undergone the Tyranny of death, but have prolonged their lives perhaps to this very day: It were therefore the part of a mad Lunatick to believe that any Medicine in the world could prolong life longer then God limits.

Phyſitian, Worthy Sir, I agree now cheerfully to

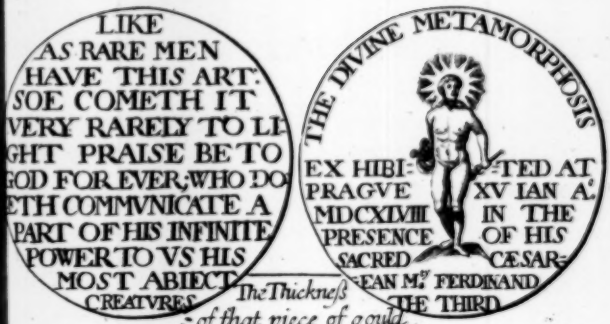
all you have said touching the Universal Medicine, being no less regular then fundamental; Yet till I can prepare the same my self, it profits me not: Indeed some illustrious men have written of it so cautiously in dark Ænygmas, that very few can understand their progress to the end; and if one could purchase all these Authors, this short life might be therein consumed, and not attain the thing. It remains therefore only to pray and labour, *Ora & labora, Deus dat omni horæ*, Work and Pray, God gives every day.

Elias, Seldom indeed can this Art of Arts be pickt out of Books without demonstration from some true Adeptist.

But waving this, let us come to Transmutation of Metals, by the most noble Tincture of which many have written, but 'tis true, few Disciples attain this *Arcanum*.

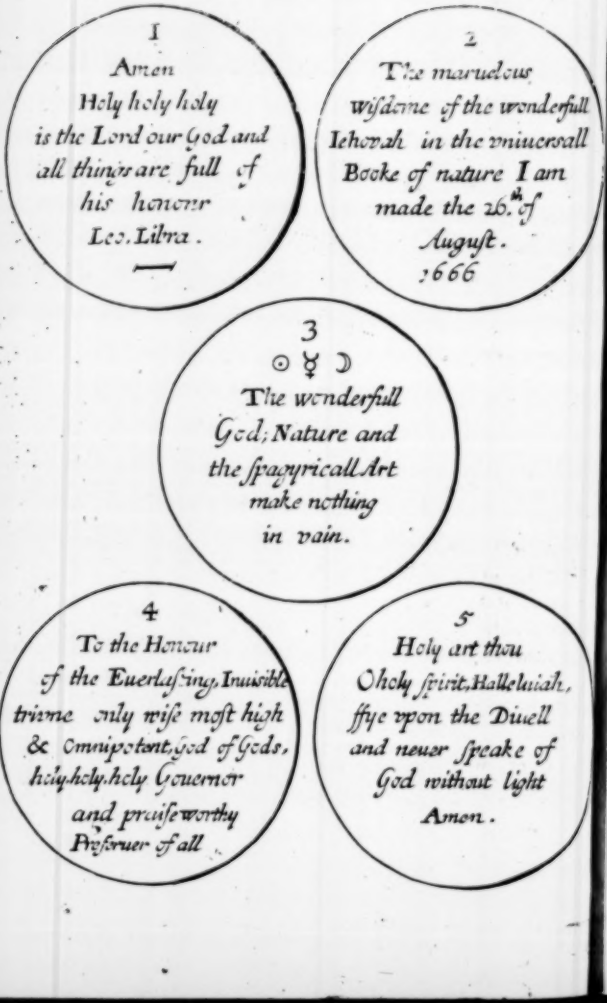
Physitian, Your convincing Arguments, and my fore going Experiments, I believe all you say; for *Dr. Kuffler* with the Tincture of one ounce of gold, projected on two ounces of Silver, transmuted as is said; an ounce and half into the purest gold, and a third of the remainder into white gold, and the rest was still the purest Silver imaginable. And *Van Helmonts* experiment proves the same, But especially *Alexander Scotus*, and *Count Russes* Experiment, well known at *Prague*, and as here you may see the inscriptions done before the Roman Emperour *Cæsar Ferdinando* the Third; Where with one grain of Tincture were transmuted three pound of Mercury into the noblest pure gold. Yet I confess I never saw a true Adeptist, or projection made, and therefore cannot so absolutely conclude these things to be true.

Elias, My Friend, The art will remain true, whether



The Thickneſs of that piece of gould

Count Ruſz uppermoſt Hill maſter in Steyer and Carinthiæ (two Prouinces of high Germany) hath with one only graine of Tincture transmuted three pounds of Quicksiluer into pure gold fixt in all aſsayes & proofes out of which was caſt this piece of Gould


1
Amen
Holy holy holy
is the Lord our God and
all things are full of
his honour
Leo. Libra.
2
The marvelous
wisdome of the wonderfull
Iehovah in the vniuersall
Booke of nature I am
made the 26.th of
August.
1666
3
☉ ☿ ☽
The wonderfull
God; Nature and
the spagyricall Art
make nothing
in vain.
4
To the Honour
of the Euerlasting, Inuisible
triune only wise most high
& Omnipotent God of Gods,
holy.holy.holy Gouernor
and praise worthy
Preserver of all
5
Holy art thou
Oholy spirit. Halleluiah,
ffye vpon the Diuell
and neuer speake of
God without light
Amen.

ther you believe or not: For Example. In the singular exalted sulphurous virtue in the Loadstone (by its only touch derives a sympathetick vertue into the sulphurous Iron to become another Magnet or Loadstone by its touch. So doth it happen in the Philosophers Stone, in the which is all that the wisemen seek. Now in regard their writings are so numerous and dark: it is to be wished one Laconick short Epitomy were extracted out of all for the said Art to be clearly manifested in a short time, with little labour and expence; and so a most easie Transite made to the best Authors. But look here, I will now shew you the true matter of Philosophers to confirm your belief.

Phisitian, Is this glassy yellow Masse it indeed? I fear you do but jest or dally with me.

Elias, Yea truly, thou hast now in thy hands the most pretious thing in the world, the true Philosophers stone, none ever more real or can be better, neither shall any have another, and I my self have wrought it from the very beginning, to the very end. Then stepping into a more private Room he shewed me these five pieces of pure gold, made out of Lead by the Philosophical Tincture, which saith he, I wear in memory of my Master: Now by thy great reading canst thou judge of what matter or substance it is made and composed.

Physitian, Sir I cannot judge, but it seems you learnt it not of your self, but had a master instructed you to make it. Now I beseech you Sir, bestow a little crum of the same upon me, if it be but as much as a Coriander or Hemp Seed, only to transmute four grains of Lead into gold.

Elias, I confess an honest good man first shewed me the possibility, and then the art and manner to pre-

pare the Medicine, but to give thee any of this Medicine is not lawful, though I had for it as many Duckets as would fill this room; not for my esteem of the matter, which is of no price at all, but for other private considerations, and to make it so appear, I would now through all into the fire to be consumed, if it were possible for the fire to destroy fire. Be not therefore covetous, for thou hast seen more then many Kings or Princes that have sought for it. But I must now depart, and purpose to come again at three weeks end, and then if not hindred or forbid, I will abundantly satisfie thy curiosity to see transmutation; in the *Interim*, I warn you not to tamper with this dangerous art, least you lose your fame and substance in the ashes.

Physitian, Sir, What shall I do, if it be not lawful for you to bestow so small a part of your tincture, because of your Philosophical Oath, taken at your drinking the dissolved Silver in the rain water. Yet know I do eagerly desire to learn this, and I believe *Adam* (thrown out of Paradice for eating an Apple) would again desire this golden Fruit out of *Atlantas* Garden, though to hazard the destruction you premonish. And though I have not yet seen transmutation from you, I thank you for your great friendship in forewarning me of the dangers, and shewing me what I have seen, and till your return, I shall delight my self with what is discovered both of your Medicine and Person. But I fear Sir, if any King, Prince, or Potentate should know the same (which God forbid) they would perchance imprison and torture you, till you should reveal all the art to them.

Elias

Elias, I never ſhewed the Stone to any in the world, but to you, except one aged man, and henceforth ſhall not to any ; but if any King, or other, (which I hope God will not permit) ſhould Rack me to pieces, or burn me alive, I would not reveal it to them, neither directly nor indirectly, as many circumforanious Phyſitians, Mountebanks, Vagabonds, and others pretend to do.

Phiſitian, Good Sir tell me in the *Interim*, who are the beſt Authors, in regard by experience you are beſt able to judge.

Elias, Indeed Doctor I have not read many books, but amongſt thoſe I have read, none more curious then *Coſmopolite Sendivogius*, The Dutch *Borger Derwerel*, and Brother *Baſilins* 12 Keys, I can lend thee *Sendivogius* at my return, in whoſe obſcure words the Truth lyes hidd, even as our Tincture lyes incloſed in the minerals and Metallick bodies.

Phiſitian, Sir, I give you moſt hearty thanks for your exceeding kindneſs and love, Believing that marvellous and efficacious Eſſences and Tinctures, lies hid in Metals and Minerals under the external rinds and ſhells of their bodies ; though I find few ſo expert in the Fire, to know how to pick out their Kernel Philoſophically, for (as *Iſaac Holland* writes) the outward body of every Animal, Vegetable, and Mineral, is like to a Terreſtrial Province, within which excellent ſpiritual eſſences do retire and dwell, Wherefore it is needful that the ſons of art ſhould know how, by ſome ſaline, fit, ſutable Ferment (pleaſant and agreeable to the Metallick Nature) to tame and ſubdue, diſſolve, ſeparate, and concentrate, not only the Metallick, Magnetick virtue, wherewith to Tinge ; but alſo Phi-

losophically to multiply the same, in their golden or silvery Homogenity. For we see that the bodies of all creatures are not only easily destroyed, but as soon as they cease to live, they hurry to their graves in putrefaction, *viz.* to their old Chaos and darkness of *Orcus* : wherein they were before they were brought to light by Creation in this World. But alas who or what man can or will shew us this Art in the Metallick Kingdom.

Elias, Sir I confess you judge right of the natural destruction of things, and if it be Gods pleasure, he can (as to me) send one (sooner then thou hopest) to shew thee the manner to destroy Metals and Minerals, in a true Philosophical manner, and to gather their inward souls. In the mean time implore the blessing of this great God, who doth all things as he pleaseth. To whom I recommend thee, whose watchful eyes are always open, over all his regenerated Sons, in and through Christ Jesus So be sure I am your friend. and once more Farewell.

THus my Friend *Elias* taking leave, left me three weeks, and to this very day; nevertheless, (as a Spur) he impressed all these things deep in my mind, and *Paracelsus* confirmed them, saying, That in, with, of, and by metals spiritualized and cleansed, are perfect Metals made, and also the living gold and Silver of Philosophers, as well for humane as metallick bodies

dies. Wherefore if this guest my Friend, had taught me the manner of preparing this Spiritual and Celestial Salt he spake of, by and with which *I* might (as it were) within their own matrix, gather the spiritual Rays of Sun or moon, out of the Corporal Metallick substances, Then truly from his own light he had so enlightened me, that *I* should have known how Magnetically (by a Sympathetick power) in other imperfect corporeal metals, their internal souls might be Clarified and Tinged, so that their own similary bodies being of like kind, might be transmuted into Gold or Silver, according to the nature of red Seed, into a red body; or of the white Seed into a white and pure body; For *Elias* told me that *Sendivogius* his Calybs was the true Mercurial Metallick humidity, by help of which (without any Corrosive) an Artist might seperate the fixt rayes of the Sun or Moon, out from their own bodies, in a naked Fire, in open Crusible, and so make them Volatile and Mercurial, fit for a dry Philosophick Tincture (as he partly communicated and shewed me before he went) to transmute the Metals For all learned Chymists must consent, that *Pyroteehny* is the mother and Nurse of many noble Sciences and Arts, and they can easily judge from the Colours of the Chaos of metals in the fire, what metallick body is therein. And truly, every day, metals and transparent stones, are yet so procreated in the bowels of the Earth, from their proper, noble, vapourous seed, with a spiritual Tingent Sulphurous Seed, in their divers Salty Matrixes; for the common Sulphur, (or the Sulphur of any pure or impure metal, whilst yet conjoyned with its own body) being mingled only with Salt-Peter in the burning heat of Fire, will be easily changed into

the hardeſt and moſt fixed Earth. And this Earth is afterwards eaſily changed by the air into moſt clear water, and this water after by a ſtronger fire, according to the nature of either pure or impure metallick Sulphur admixed) is turned into Glaſs, coloured with various and very beautiful colours. Almoſt ſo likewiſe is a Chicken generated and hatcht out of the white of an Egg, by a gentle natural heat; and thus alſo from the ſeminal Bond of Life of any metal, is made a new and much more noble metal, by a heat convenient to a ſalty fires nature, Though few Chymiſts know perfectly how the internal virtues of metals (always magnetically moving according to their harmony or diſconſonancy) are diſtinguiſhed; and why one metal hath ſuch a ſingular Sympathy or Antipathy with the other metal, as is ſeen in the Magnet with Iron, in Mercury with Gold, in Silver with Copper, very remarkably. And ſo in ſome are notably found an Antipathy, as Lead againſt Tin, Iron againſt Gold, Antimony againſt Silver: And again, Lead againſt Mercury. There are 600 ſuch Sympathetical and Antipathetical Annotations in the animal and vegetable Kingdom, as Authors have written

Thus Candid Reader have I here printed what I have ſeen and done, for with *Seneca* I deſire to know only that I may teach others: nay if wiſdom were given conditionally to be kept ſecret, I would reject it. If any ſhall yet remain doubtful, let him with a living faith believe in his Chriſt Crucifyed, and in him become a new Creature, through the moſt ſtrict way of regeneration, and be fixed therein in hope, and uſe true love and charity to his neighbour, till his life be juſtly, chaſtly, and holily finiſht, thereby ſafely to ſail through the wicked and impudent

Sea

Sea of this world, to the peaceable Haven of Heaven, where is an everlasting Sabbath with true Christians and Philosophers, in the true *Jerusalem*. *John Frederick Helvetius*, *Count Russ* in *Syria*, and *Carynthia* in *Germany*, with one grain of Tincture, transmuted three pound of ☿ into pure ☉ at all assayes.

THE

GOLDEN ASS Well managed,

AND

MYDAS Reſtored to Reaſon.

Or a new Chymical Light appearing as a day Star of Comfort to all under Oppreſſion or Calamities, as well Illiterate, as Learned, Male as Female; to eaſe their Burdens and provide for their Families.

WHEREIN

The Golden Fleece is Demonſtrated to the blind world, and that good Gold may be found as well in Cold as Hot Regions (though better in hot) within and without through the univerſal Globe of the Earth, and be profitably extracted: So that in all places where any Sand, Stones, Gravel, or Flints are, you cannot ſo much as place your footing, but you may find both Gold, and the true matter of the Philoſophers Stone. And is a Work of Women and play of Children.

Written at Amſterdam, 1669. by *John Rodolph Glauber*, The bright Sun of our Age, and Lover of Mankind, like a true *Elias* riding on this Golden Aſs, in a Fiery Chariot.

And Tranſlated out of Latin into Engliſh, in briefer Notes, 1670 by *W. C.* Eſq. True Lover of Art and Nature, and well wiſher to all men, eſpecially to the poor diſtreſſed Houſhold of Faith; The true Catholick Church, and body of Chriſt, Diſperſed through many Forms of Religions, through the whole World, as the perfect *Iſraelites*.

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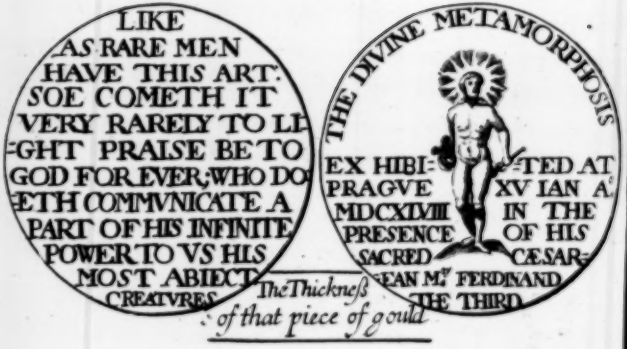

The Thickneß of that piece of gould

Count Ruſz uppermoſt Hill maſter in Steyer and Carinthiæ (two Prouinces of high Germany) hath with one only graine of Tincture transmuted three pounds of Quicksiluer into pure gold first in all aſsayes & proofes out of which was caſt this piece of Gould

THE EPISTLE Of VV.C. TO THE CHRISTIAN AND COURTEOUS READER.

Job 28. 6. & 2 Eſdras 8. 2.

Reader,

GOd who made Man out of Earth or Clay, and out of Stones could raiſe up Seed to *Abraham*, hath here ſent thee *Manna*, and commanded theſe very Stones to yield thee Bread, in

in these Calamitous times, or rather that which may satisfie thy honest and moderate wishes more for Food and all necessaries (as was intended in the Fiction of *Mydas*) For every thing thou toucheſt by this Art may turn to Gold, and purchase whatsoever thou needest for thy self, Friends and Family, without borrowing, extortion, or fear of want, or wearing longer Ears then will become a rational man and a good Christian; And so thou maiest prove a true *Fortunatus*, or Providential *Mydas*, & procure thee a lighter heart then many that have a heavier Purse, which may be exhausted, lost or spent on their Lusts, and yet not satisfie their fears or covetous desires, though in present Plenty of Corn and Wine. Yea, if thou hast Grace and Wisdom, out of the very Stones in the Streets, or *Jobs* Dunghill, thou maiest raise the Golden Fleece, though in extract and *Jobs*

small

ſmall quantity, and mayeſt gain the Philoſophers Stone, and withal make gold more plentiful then in *Solomons* days, and ride in Triumph over the World on this Golden Aſs, by *Glaubers* new Chymical Light, without old *Balams* property. *Quid non Mortalia pectora cogis Auri, ſacra fames.* Let this Art therefore breed in thee a holy hunger of God, rather then Gold, and improve this Talent to Gods Honour that ſent it, and to thy honeſt Neighbours good; and fear not to be the poorer, though thou light thy Neighbours candle, by communicating ſomthing of this Art, or the Fruicts thereof liberally, as thou wouldſt be done unto; That ſo all may glorifie the Almighty giver for his great Treaſures and bounty, and live together in Peace and Love, without Griping, Grudging, or Anxiety; whence may ſpring the true Golden Age, ſo long expected and

deſired

desired, with *Halcion* days; Neither needest thou be sollicitous for thine or their posterity, least they want bread, if thou givest them but these Stones with the use thereof for a Legacy. I have no other message at present, but to wish thee herewith to be content, and provide thee Treasures for Eternity, without taking notice of this mean messenger that brought it hither to thee, who though invisible or unknown, shall remain

Thy well wishing Friend

and Servant,

W. C.

Or twice five hundred.

L'aurum amice elegis Rus.

POST-

POSTSCRIPT.

TO help thee here a little forwarder. Take four ounces (or what quantity of powder of Emery you pleaſe, ſuch as *Cutlers* uſe, and is bought at the Ironmongers, or elſe good Yellow, Red, or Purple *Talcum*, or other good Stones or Minerals, *Diſſolve* it in Spirit of *Salt*, of *Glaubers* cheapeſt making, Diſtill or Evaporate the Menſtruum gently, or precipitate the Tincture by Lixiviat Salt, with ☽ or ☿ or the propereſt Loadſtone ☉, and reduce all by ♀, but be ſure not to be too haſty for a *Regulus*; But when you think it ſufficiently waſht and digeſted, caſt it into a Cone for the firſt *Regulus*, Then with *Glaubers* Martial *Diſ-*

cipline, Mortifie the remaining ſulphurious matter, and you have a courſer *Sol*, and after a Lunary Body. Then begin again, and add the laſt to the firſt, and turn Ixions wheel in the Fire as oft as you pleaſe, till you find good profit.

John

JOHN RODOLPH GLAUBER'S

EPISTLE

TO THE

READER,

Reader,

SAtan *with his Followers ſeeks nothing more, then the deſtruction of Mankind, and to hinder him from the gifts and favour of God. Wherefore I deſire thee not to ſlight or*

judge of these things rashly, which thou knowst not; but first prove and try them throughly, and although you should fail (as it may easily happen to the inexpert) yet blame not my writings or good intentions, but your own unfit Capacity, or inexperience; for I write nothing here, but what I have often effected, and can perform and prove true every hour. Consult therefore first with other more experienced searchers, whom I may hope have not all erred and lost their labour in so easie a work, that even a Boy of ten years old may understand it possible and Fecible.

A

Nevertheless believe not that I should set down here the manner of Extracting Gold in Lumps or great quantities for profuse usage, but I shall rather take heed and beware of that.

N. B. *Now*

N. B. *Now as I ſaid throughout all parts of the World, and in every ſort of Sand, Pebbles, and Stones, is held good Gold, excepting Lime-Stones, which alone ſeldom or never have any Gold, elſe in all Rocks of Greety Sand, Flints of whatever colour; alſo in Gravel, Scurfe, or Ballaſt on Mountains, Valleys, in the Bowels of the Earth, the Sea, Ponds, Pits, Rivers, and Floods, (none at all excepted) there is Gold to be found but Sand and Stones, hold moſt in hot Countries; and although they be white, clear, and ſhining, without the leaſt colour, yet there is ſome Gold; Yea, even ſometimes in Clay grounds, and in Artificial baked Tyles and Bricks.*

The first kind of Proof

TAke white Sand or Flints, wherein you think there is not the least Gold, to which joyn three parts of *Minium*, or any other pouder or Calx of Lead Flux this mixture in a Crusible covered in a wind Furnace, or by blast of Bellowes, and so let them flow well together for one hour, and it will turn to yellow glass, then pour it forth least by delay it pierce the Crusible, and run among the ashes. Powder this glass, and mix therewith half its weight of *Sal Alcali*, or Soap, or Pot ashes: then put this mixture into an Iron Pot or Crusible, where you may first put Nails or other Bitts of Iron, then Flux this in the Fire, and the glass of Lead will be reduced into a body again by the said Iron; pour out this into an ingot or Cone, and the *Regulus* of Lead will sink to the bottom, and the Flints or Sand (like Scurffe and Dross) will swim

ſwim on the top, but the Lead will contract ſuch a black roughneſs, that it will not eaſily flow. For the which take this remedy. Place this *Regulus* in a Wind Furnace, and upon one ounce of the melted Regulus caſt a Dram, or ſomething more of Salt Peter, and let them flow together; Then the *Sal Nitre* will draw the black roughneſs from the Lead into a Scurffe, which being poured forth and melted again, becomes tractable and white, and will eaſily flow upon a Teſt, but if you have not the skill to effect this work; put your black rough Regulus of Lead into ſuch a Cruſible or Teſt, as the vulgar call Treibſcerbe (which is like a large hard Cruſible bottom) cover it, and let it purge it ſelf in the fire for half an hour, or at leaſt for a quarter, and it will be white and tractable. But the waſhing or cleanſing by Salt Peter is far better; weigh a peny weight, dram or ſcruple of this, and a like quantity of Lead; Teſt them in a hard fixt Cupel apart, and this *Regulus* will hold a grain of Gold, and the Common Lead only a grain of Silver.

The Second kind of Proof.

TAke one part of white Flints or Sand, mix thrice the quantity of Salt of Tartar, or any other Alcaly, and therewith fill a third part of a Cruſible (but not more leaſt it run over) let it ſtand half an hour to be glowing red, and it will turn to a white Pellucid glaſs, pour it into fair water, or rather into a Lee; and the Sand or Flints will be diſſolved into a

thick Oyl or Water. ☞ In this water digeſt for an hour or two, half an ounce of filed, raſped, or rather ſcraped Lead, and the Lead will extract a ſpiritual Gold from the ſaid Water or Flints, and will thereby become yellowiſh; which take forth dry, and Teſt on a Copel, and you ſhall find a grain of Gold, but out of ſo much common Lead will be only a grain of Silver, which is the proportion to be found in any Lead; whence you may certainly conclude that white Flints and Sand contain in them ſpiritual Gold, the which being joyned with Metals become Corporal.

The third kind or manner of Proof.

DIſſolve ℔ or Lead in *Aqua fortis*, and pour it forth into Salt water, and all the Lead will precipitate and fall to the bottome, in a white Calx or Powder, mix three parts of this Calx with one part of powder of Flints or Sand, and add half ſo much Salt out of Lees or other Alcali, mix them and put them into an iron Cruſible, where old nailes or bits of Iron be put in, fill it to the top and cover it cloſe for half an hour to melt and flow, till all the ſharp corroſive ſpirits in the Lead be mortified by the Iron, and then the Lead will be reduced to a body as before, which caſt into a Taper pointed Ingot or Cone, and the Regulus of Lead will ſink to the bottome, the which muſt be waſht and cleanſed by Salt *Peter*, or in a fixt Copel under a Tyle, till it purge out the droſs or fæces, then Teſt it, and as

much of the ſame Lead ſeverally apart, and the one yeilds a grain of Gold, and t'other only a grain of Silver, as before is ſufficiently expreſſed.

The true manner of proving all Flints, Rocky Stones, Pibbles, and Sands, &c. Legitimately and Infallibly; whether they contain much Gold or little; With a plain Reaſon for all.

TAke four ounces of Sand or Flints, or other Stones, neal them red hot in a Cruſible, and quench them in cold water, and ſo they become tractable to be beaten or ground to powder. Put theſe four ounces of powder into a Glaſs Cucurbit or Retort, and pour thereon two ounces of *Aqua Regis*, to moiſten the ſaid powders very well and thoroughly, and let it ſtand ſo in warm ſand for half an hour, and the ſaid *Aqua Regis* will extract all the Gold out of the Flints or Sand; To which pour on two ounces of warm water, and ſtir it very well about, then ſtrain or filter it through Cap Paper, and the water will paſs through the paper with the Tincture, and leave the ſand alone in the Paper; then pour on more warm water into the paper, and let it run through the Sand again, and ſo it will waſh away all the remaining Gold and Tincture out of the ſand, and carry it into the Receiver, which is likewiſe to be added to the reſt; Then pour upon this impregnated water or Liquor, ſome ordinary Lees or rather

rather ſome ſpirit of Urine, and it will ſo mortifie the *Aqua Regis*, that the Gold will preſently precipitate in a yellow Powder to the bottom; Cast off the water and waſh the ſaid Gold with more freſh water till the powder of Gold be ſweet and perfectly clean; after dry it very warily, elſe the ſaid Gold will fulminate with that force as to break the glaſs in pieces, and whatſoever elſe is about it. But if you mix a little powder of vulgar brimſtone to the ſaid Calx or Powder of Gold, and let it glow in a glaſed Cruſible, then it will not fulminate at all. After this mix therewith ſome Borax and reduce it in a Cruſible. And thus you may know what quantity of Gold is contained in the reſt of the Sand or Flints of that nature. *N. B.* Unleſs perchance the ſaid Sand or flints have Iron mixt, whereby then the Gold will become Pale and Brittle. Now in ſuch a caſe you need not preſently mix the ſaid calx of Gold with Borax, becauſe both the Gold and Iron would be reduced together, and ſo would be adulterate, and diſappoint you of your expectation in that Trial; But ſuch mixt Gold muſt be ſeparated from the Iron on the Teſt with Lead, and ſo your proof will be good and without error.

There is another ſort of trial and proof of Sand, flints, and Stones, &c. But ſince this way is eaſie and ſufficient, we ſhall reſt herein.

N. B. Yet my Councel is, inſtead of *Aqua Regis*, to make uſe of Spirit of Salt, which will be cheaper, with ☽ and ♂ for a Loadſtone, and Antimony for the flux.

Now learn the difference of natural, corporal, ſolid Gold, and that which is volatil and ſpiritual, which is the *Primum ens Auri*, or firſt beginning of Gold. ☞ Conſider therefore that corporal gold by corro-

corrosive waters or salts, is easily extracted and reduced, but the spiritual is not so.

But now the reason that corporal gold, by the aforesaid proofs and experiments, is always extracted and drawn forth, and happens upon this account, for although in the said white sand there may be no corporal gold at all, yet by the aforesaid proofs, some is extracted, though truly not much, nor more then the Silver was which the Lead contained, which was used in the said Trials. Note therefore that the said silver in the melting, drew the said spiritual gold out of the said flints, stones, or sand; so that thereby it became ting'd and transmuted into corporal gold; the which was very apparent hereby, for that no more gold was found then the quantity of Silver contained within the said Lead; and as it was in the other parcel of common Lead, used in that Trial; for if more corporal gold had been in the Sand or Lead, it must necessarily have exceeded the quantity of Silver in the said Lead, for the Silver contained in the said Lead, mixt with the said *Flints*, could not fly away in the air, to leave room only for so much corporal gold, and therefore the cause that the Silver remained not Silver (as in the common Lead was) that it was transmuted and turned to Gold, by the Tincture, and spiritual gold drawn out of the first *Ens* of sand, stones, and flints; and must be ascribed to the said first Ens or spiritual gold contained in the said sand, stones or flints.

Now I have written this book only for the extraction of corporal gold out of sand, stones, and flints, &c but we leave the spiritual gold for the Philosophers, that they may make their Stone out of it.

Wherefore, *N. B.* Whoever seeks to draw gold out

out of ſand, ſtones, and flints, &c. Let them chuſe ſuch ſtones, ſand, &c. out of which they may draw corporal gold, with good profit which the Womb of common, white ſand, and flints cannot bear or bring forth.

The reaſon nevertheleſs, I wiſht you to take white ſand or flints, &c. to make experiments and trals, was becauſe every one might ſee, that in all kind of ſand, good gold is contained, though out of all it cannot be profitably extracted, by reaſon the white ſand and flints, &c. are often without corporal gold, but never without ſpiritual gold, by the which nevertheleſs ſilver may be tinged, and tranſmuted into good gold, as may plainly appear by and in the aforeſaid practice and tryals.

But now the Philoſophers ſeek not corporal gold but ſpiritual, and they will know where, and in what ſubjects the ſpiritual or firſt eſſence of gold is moſt plentifully contained, and how to get the ſame with eaſe. Therefore although the ſaid firſt eſſence of gold be in white ſand, and white flints, &c. yet the ſaid Philoſophers will not meddle with that ſo willingly, nor will any expert true Philoſophers, tye themſelves ſo to one ſubject, as not to uſe any other thing to get their Tincture; To whom it is well known that the firſt eſſence of gold is found in every thing throughout the whole earth; for where-ever there is any Sulphur, there may be had the firſt eſſence of Gold to have their Tincture. But now in all Vegetables, Animals, and Minerals, there is a Sulphur certainly known and found, Therefore in all parts of the world, the matter of the Philoſophers ſtone may be had every where: ſo that the Poor may have the ſame without charge, no leſs then the rich, according to what the Philoſophers doe proclaim,

proclaim, saying their matter is every were, and you may have the same in any parts of the world without money, and it meets you, and is trod on under feet, and cast out on the Dunghils; for so the true Philosophers do say, and write. Also a true Philosopher will not require or need much Gold for his Medicine; for if he have but halfe an ounce which he brings to perfection, it will suffice for his whole life, and be in in his power to multiply, and bring it to perfection as often as he please; and necessity shall require.

So that it may easily be demonstrated, that not only Gold, but somewhat more rare (*viz:*) the true Tincture is in Stones, which the Ancients did intimate in these words. *Auro quid melius Jaspis*, &c What is better then Gold, a *Jasper Stone*, *&c.* So *Paracelsus* exceedingly commends *Red-Talc*, *Granats*, *Antimony*, and *Lapis Lazuli*; expressing further, that the Tincture or first Essence of Gold may be gotten out by sublimation, *&c.* Take notice also further, that the first Essence of Gold may be found in any other small or meaner stones, and amongst the first and chief of these, *viz.* the Blood stone, *Sythydis*, *Magnesia*, *Pedemontana*, *Emery*, and such like.

In the which also it is so fixt, that to possess it there needs no other art, but the manner of extracting it, and giving it ingress by Gold. On the other side, the first *Ens* of Gold, in the Vegitable, Animal, and Mineral Sulphurs, *Marcasites* and *Antimony* are had in plenty; but are so Volatil, that those little stones are to be preferred.

But now in brief I shall shew, that in stones (of which hot Countries hath most Gold) there is not only fixt Gold, but also Volatil; whence the true Tincture

dure may be perfected: For whoever can make the first Essence of Gold that is in stones Volatil, and gather it by distillation, doth get a graduating water by which our quick fluid Mercury or Quick-silver may be coagulated to good Gold. And whoever can joyn, and marry this Volatil first Essence of Gold to Corporal Gold, and this with that to be made one, and procure Ingression, he may hope for far more good, and may expect undoubtedly to enjoy the same to a better use and profit: For that the first Essence of gold is more useful and needful to prepare the Tinctures then Corporal gold it self, as not a few Philosophers have signified by the following words, who say, *Gold and Silver are not made by them, unless this first Essence do effect it.*

The first *Ens* also of Gold, which lies hid in all Vegitables and Animals, doth Coagulate Mercury, even to Yallowness, but not constant and fixt; but if it be made fixt, it also fixeth and Coagulateth with constancy, but doth not so before. It remains therefore most assured true, that where ever Sulphur is found, there is also the first Essence of Gold, and where the first essence of Gold is, there is also the Tincture; wherefore, being Sulphur is found in every thing of the world, to the least Herb, Stone, and Bone. It follows that also out of any little Herb, piece of Wood, little Stone and Bone *&c.* the true Tincture may be prepared.

Now this our new light doth not profit him that is blind, and will presume and resolve to be so still,

More of this you may find in my third Century and also in the first part of my Spagyrick *Pharmacopeia*

How

How Sand. Flints, and the like impregnated Stones may be known, whether they contain little or much Gold.

FLints, Sand, Stones, *&c.* that are White of all ſorts, contain the leaſt quantity of *Gold*, and yet are never without ſome Volatil, though not to be extracted with profit; but moſt commonly the Yellow and Red have moſt *Gold*, yet not always to anſwer the charge in diſſolving and extracting.

Yellow, duskiſh, and Black commonly hold much, and where through White, alſo Yellow Sand and Stones, where Lines are found (like Veins through them) eſpecially if they ſhine clear and gliſter with many little ſparks of ☉ cloſe together.

Likewiſe that Sand is rich with *Gold*, which appears like Talc, wherein are found ſome ſtones, in which Red or duskiſh Talc appears, even as in all Talc *Gold* is found but yet in ſome more ſome leſs.

All Flints and Stones in Brooks, called *Bartenſton*, which though appearing white externally, yet after they are made red hot in the fire, and broken in water, appear Yellow like *Gold*, are ſufficiently rich.

Green, Yellow, or Skie coloured Stones, tranſ-

lucid

lucid like Horn (Vulgarly called Horne-ſtone, are alſo for the moſt part rich.

Alſo all reddiſh, Black, and dark, dusky Flints, have always *Gold*, but for the moſt part mixt with Iron, which therefore fruſtrate the Vulgar Labourants *Menſtruum*, and ſo makes it uſeleſs.

All Quarz Quarries, the coverings of Mines, and alſo *Saphir* Stones, or other in the Earth in Veins like Metals, or open to the Air or Water, being Coloured, hold *Gold*.

The Blood-ſtone, and that which is of kin to it, *Emery*, *Granats*, and *Lapis Lazuli*, do all hold *Gold*.

The Granats hold Corporal *Gold*, and the firſt Eſſence of *Gold*, ſome much and more then others, and others but a little: But theſe aforeſaid Stones are ſo hard, that ſtrong Waters (as *Aqua Fort*) cannot work upon them, yet ſome remedy may be found to extract them.

In all tranſparent Amphitams, Sapphirs, Rubies, Amathiſts and aſiaths, is the firſt Effence of *Gold*, but hard to be extracted.

All (Fluores, Oars and Flowers) uſed in the Mines of ☉ and ☾ to reduce them to a flux, whether Violet or Purple coloured, Yellow, Red or *Green*, are endowed with unripe Volatil *Gold*, which if you heat red hot, will vapour a king by *Green*, Yellow, or Red fumes, and a Snow-white Colour will remain on the ſtones. Now if any can tell how to ſave thoſe flying fumes, he may with it Coagulate Mercury into *Gold*. In like manner by meahs of Diſtillation, a *Green* water may be drawn out of all ſuch like ſtones, in the which Mercury will Coagulate it ſelf into *Gold*. This *Green* water alſo the ancients have called their

Green

Green Lyon, which devours the ☉ or Gold, and prepares a Tincture for ☽ or ☿.

I would say more of this matter, but shall refrain for the covetousnes, and wicked men, who seek nothing but the ruine of their neighbour, and to live in pomp and pleasures, who as unworthy, God will have wander in darknes, without this Knowledge. Wherefore let all that by Gods Grace have any illumination, beware the communicate nothing to wicked men, though they seem Angels of Light: *Nusquam tuta fides*, There is no faith to be found on Earth. *Soli Deo tu confidas, promissis hominum diffidas, Deus Solus fidem servat, a Mundo fides exulat*; which is, In God shalt thou put thy trust, mans promises distrust as Dust; God only keeps his promised plight; but from the world all faith takes flight. Wherefore I say, let all well-minded men beware of Luxurious, proud, vain, and covetous persons; for these Vices proceed from the Devil, and return again to him, and one can hardly find an honest man, though sought with *Diogenes* his Lanthorn, amongst many: For which cause I shall e're long publish a short Tractate of evil and wicked men, *viz.* How and whereby to know them by their outward signatures and form, for virtue and vice? And had I known this skill before, it had been a great advantage to have made me beware of such dissembling Impostures.

If any shall hereby reap any benefit, let them give God the praise, and be mindful of the poor: If otherwise, let them believe they are yet unworthy to have such things communicated to them; for truly I have written here so plainly and truly, as no Philosopher ever did before me.

But now nevertheless I confess I have a more easy way for these things, *viz.* for extracting Gold

out of Sand, *&c.* and such as never was known before to the World.

1. My first Method is with a water of small charge or price, which may be had in plenty without Distillation.

2. My second is a singular Metal, of which Chauldrons may be made, in which these Stones and Sand, with this small prised water are boiled, and yet not corroded or consumed thereby, and after the water shall dissolve any Gold out of the Sand or Stones, then you may draw forth the sand and water with a Scoop or Bowl proper for this use, with holes in the bottom, and a wooden basket strainer thereupon, and so the impregnated water or *Menstruum*, with the Gold, may pass through, and leave the sand or stones behind in the scoop or bowl with the strainer, then pour on more warm water on the said sand, to wash out the remaining Gold and Tincture, and after all is washt out, throw the said sand or stones quite away, as useless.

3. My third compendium is, to pour upon the said clear *Menstrum*, which hath the Gold or Tincture, another singular sort of water of small price, whereby all the said Gold and Tincture (at such a height and quantity) in the solvent, will be precipitated to the bottom; and so the clear solvent being freed from the Tincture, must be Canted off to serve again for the like use, as preserving still its own strength and virtue, without any abatement or diminution whatsoever, either by the said water precipitating, or by any other ways whatsoever; and if any be lost or spilt by the usage, it may be easily repaired, by getting more of the same, without much trouble or charge.

Now

Now if any ſhould mix any precipitating *Lixivial* Liquor or Lees with the ſaid ſolvent, contrary to its Nature, and thereby mortifie the ſolvent by precipitating the Gold (which is done in other proceſſes, and is uſed in and by my former experiments and trials in this Books about the white ſand and ſtones, *&c.*) what dammage and loſs would come thereby; for every time there is occaſion to uſe it, our diſſolvent ſhould be deſtroyed, and the extraction thereby become very troubleſome and chargeable; eſpecially being done in Glaſs or Earthen Cucurbits or bodies; but this way all things coſt almoſt nothing, and may be done in greater Veſſels, and cheaper, and the ſaid waters be without loſs. And this kind of extraction may be compared like the making of *Salt Peter*, where the workman having extracted the *Salt-Peter*, throws away all the aſhes and dirt, and puts more matter into the (*Cupam*) Tubs or Bowls, for the like common water to extract more.

1. Our fourth Compendium is that precipitated Calx of Gold, after the filtration in a bag, is taken out, dried, and by a good, cheap, and ſingular good matter flux it, is reduced to a body; and ſo no part of the ſaid Gold will be loſt or diminiſhed.

In theſe four Compendiums for the extraction of Gold, will come profit, but not ſo much other ways.

Now let none marvel why I reveal not here any of theſe four Compendiums; I have been enough bitten by the envy of other men: For where they could not underſtand my writings by their own dulneſs, though I had plainly enough expreſſed the matter; and ſo could not perform the ſame; they then publickly brought a ſcandal on me, and reported, that whatever I writ

were lyes; Nay, some others have seen the thing performed, and yet afterwards for hatred and envy, have slighted it and me.

But however whilst I live, (by Gods Grace and Providence) I shall be helpful to my neighbour, by using my Talent to serve them, and like a most bright shining Light will shew the wonderful great mystery of God, to the Ignorant and simple people, against the will of all the enemies of Truth, though they fret and vex never so much at it, I have resolved so to do; Yea, behold though my adversaries should all conspire and wholly devour me alive, they should swallow but a mean or lean Morsel of Earth; for *Glauber* should be and remain *Glauber* still, till the consummation of the World or Ages; now if these men were of the ancient stamp and frame of faith and virtue, they would not detract and scandalize their Innocent neighbour, without deserving ill at their hands.

Let these things be sufficient at this time concerning the extraction of Gold out of Sand, Stones, and Flints.

Now further I say; although every one should use this Extraction of Gold for their Imployment or Trade, yet the one would not be a hindrance to the benefit of the other, by reason Stones and Sand are obvious to every body in all Countries, as also the Salts that are useful to extract the same are plentiful, so that nothing is wanting but a lover of the work to set his hand unto it

Paracelsus in his book of vexation of Alchymists saith, That more Gold and silver is found upon the Earth, then in the Bowels thereof, and that often times a Countrey Clown throws a stone at a Cow, which is worth more then the price of the Cow, and

it is most certain true, and will remain true; for a lye cannot degenerate or exalt it self to a truth; but in its time hereafter shall be punisht in eternal darkness with the Devil (as the father and original of all liers) without doubt *Democritus* his Laughter, and *Heraclitus* his Weeping came from the contemplation of mortal mans eager pursuit after Gold and Silver through great Anxities, Labours, and Troubles with loss of health and hazard of Soul and Body sailing many times through the vast Ocean for it, and tearing open the earth to rush and sink down therein to fetch out Gold and Silver, which is so plentifully and easy to be had upon the superficies of the Earth in every Region and Countrey, as that its (αὐτάρκεια) abundance may be had.

Solomon writ not from the purpose saying that great virtue was in Herbs, Woods and Stones: For that which is fixt in Stones is Volatil in Herbs. As in my little Treatise Printed 1663. demonstrated; although the first *Ens* of Gold (whence Gold may be made) be in both.

We read also in *Esdras* there is much Earth to Vessels or Pots; but a little pouder or dust to make Gold. And all sorts of Earth are not so rich to gain by Extraction of Gold, nor it is to be thought that all Stones and Sand and every one are so rich in Corporal Gold as to yield any profit; yet they still contain the first *Ens* of Gold, or yield such a Calx, by which (or the help thereof) good Gold may be made; the which Calx or Pouder, if we knew how to extract and order, we would make greater accompt, and esteem it more then of Gold it self. Now since such an Aurifying, or Goldmaking Pouder is so largely extended and diffused in Stones and Sand, *&c.* Yet it is not easy to beat it or

force it out with a Hammer, but only by a peculiar Art, is to be extracted, and perfected; thereupon the blind multitude of covetous Gold hunters will not believe it no more then Ignorants, who knows nothing of the Art; and yet this art hath been always esteemed amongst Philosophers as their greatest Secret of Secrets, and so hath been preserved amongst them.

Also where *Paracelsus* writes of the first Ens or Essence of Gold, he tells us it may be drawn forth by sublimation; and *Basilius Valentinus* also tells us, That the preparation of the Universal Tincture, may be compared to the distillation or extraction of the burning spirit of wine from the Lees, and may so be obtained; Oh friends, this is truly a sufficient clear comparison; for as in a great quantity of Lees of Wine or Beer, a little of the good spirit is hidden and the residue is a useless mud; and yet that little quantity of spirit is drawn out with profit by means of Distillation out of that great quantity of mud or Fæces, and is thereby concentrated into a little room, and withall is so virtuous and piercing a spirit that one spoonful thereof is more worth, then the whole Runlet or Vessel full of Fæces. Now by such ways or means would the Philosophers have us draw forth and extract the *Primum Ens* or Form of Gold by art, out of Stones and Sand, though dispersed and diffused far abroad in them, and so to concentrate their virtue and Tincture into a small compass, of the which a very small quantity (if but as big as a Pea) is of more worth and value, then a great Mountain of useless and unprofitable dead Earth.

Further, I would not conceal this from thee, that throughout all *Germany* by, and in the Rivers are found stones, the which abound with Gold and Silver,

ver, and are sufficiently rich; and if you beat or break them to pieces, you will find within some of them some little holes, pits, or concavities, with a yellow or fusky dark powder, which being melted with Borax will yield a silvery Gold, I must avouch and affirm I never saw or knew any mortal man, that understood or observed those Stones before, much less the golden powder hid in them; which without doubt is by reason of mens carelesness to find out the Physical great mysteries of God.

Here now I must admonish all men, that it were of great consequence and concernment for Parents to place their Children to be trained up in their youth, with some honest Artist, or workman to teach them that, which in case of necessity might gain them an honest and commendable livelihood. But the rich having a plentiful estate, think they shall leave enough for their Children, never to want; yet if one misfortune or another happens upon them, or upon their Children, as Burning of Houses, or Ships, or Goods lost by Pyrats or Thieves, or Creditors fail, or Ships miscarry, Then whither to turn or what course to take they know not, but only to fly away, or live like Vagabonds, or fill a Gaol; and all this for want of some laudable Art learnt in their youth. And thus they become desperate, The one forsakes Wife and Children to Travel to the *Indies*, where not a few are devoured by beasts or Canibals, some drowned or starved, others sell themselves or become Souldiers, and like mad Dogs at last are slain; Others after they have spent their means cannot subsist or provide for their family, and so become vicious livers, and have a miserable doleful life, till they perish and go to hell. All which might have been avoided by learning some good mechanick Arts in

their youth, or flouriſhing conditions. But when difficult and raging times approach, or that too many be of a Trade in a City, the one beggers the other, and ſo there is no remedy but phyſick which may likewiſe fail. But a Phyſitian might learn ſomething elſe that would get a livelyhood, beſides his practice, Then he need not make ſo many viſits to gape for his fees of his poor diſtreſſed Patients: And ſo the Lawyer need not for baſe Profit ſell the Law or their Clients Cauſe to prepare himſelf a ſeat in Hell, where afterwards to dwell for ever. Nor the Divine be afraid of his Patrons, or Benefactors, and ſo ſooth them up in their ſins, but preach the truth to all without flattery, and ſo prefer Gods honour, and the peoples real good, with a true zeal before his private profit, to the hazard of his ſoul. So alſo of all the reſt.

Now having declared or toucht this matter, I am paſſing and go away ſighing and mourning, That the Genuine Hermetick Philoſophy and Medicine, is ſo little practiced or eſteemed, as alſo the natural true Alchymy (and not adulterate) which genuine Art is the Queen of all Arts, and ſhall remain ſo to the worlds end.

When as therefore this art of extracting ſand and ſtones, is ſo great a treaſure and uſeful as we have heard, and careleſly kickt by men at their feet every where; why do we not rather extract them to nouriſh our ſelves and families, and defend us from the injuries of the times, handſomly and honeſtly. Why do we not I ſay leave the *Indies* to their own Inhabitants, and mannage our own Countries or earth in *Europe* where we dwell, where is abundantly ſufficient to ſuſtaine us, for whatever we want; I cannot but again and again ingeniouſly confeſs, that

if

if it were possible to renew my youth, or call back but ten years, I would not neglect publickly to profess and teach the true Philosophy, Medicine, and Alchymy, and so make it to be known demonstratively. But the sand of my glass is almost run, and my day far spent, so that I cannot undertake these so laborious practices, but must leave and resign the same to other more in their prime of youth and strength, whilst I am fading and vanishing hence. But all the good I can do whilst I live by faithful writing, I shall not neglect for my neighbours profit and advantage, And (God favouring my purpose) I shall shortly publish unheard of Secrets; here now it only rests to set an end to this Tractate.

AN

An Amonition to the Courteous Reader.

WHatſoever I have written in this little Book of extracting Gold out of Sand, Stones, and Flints, is ſo true and certain that there needs be no queſtion thereof. Yet I may tell thee, as ſoon as this Treatice came under the Preſs, another way of extracting Gold out of Stones came into my mind far better then the former. By which gold may be drawn out and extracted much ſooner and better: becauſe to this my new way, there is no need at all of Kettles of Copper or Braſs, &c. but great quantities may be extracted without boyling in or with ſuch veſſels, but in others that are every where to be had; ſo that one man in this new way in one day may eaſily extract the Gold out of a thouſand (CIↃ) pounds of ſand or ſtones, &c. ſo that I cannot chuſe but communicate this alſo (which is far beyond th eformer) If I ſhall underſtand, this may be generally profitable, and gratefully accepted in theſe bad times and fear of worſe. Whereby to be publickly ſerviceable to my Country, and future generations. And ſo I commit all to the guidance and protection of the Almighty.

Dated at Amſterdam 26 $\frac{}{15}$ *July*,
Anno Dom. 1666.

JEHIOR יהי אר

OR

The Day dawning;

OR

Morning light of Wiſdom:

Containing

The three Principles, or Originals of all things whatſoever.

Whereby are diſcovered the great and many Myſteries in God, Nature, and the Elements, hitherto hid, now made manifeſt and revealed.

To the Honour of God, the love of our Neighbour, and to the Comfort and Joy of the Children of Wiſdom.

In the 4. Book of *Eſdras* 6. *v.* 10.

The Books will be opened before the Heaven; inſomuch that they all ſhall ſee.

Zachariah 14. 7.

At the time of the Evening it ſhall be Light.

5-32:02

THE

EPISTLE

To the honeſt, ſober

READER.

Curteous Reader,

THis *Spring or Dawning of Wiſdom*, *was publiſhed ſome years ſince*; *but being out of Print, and ſomething better improved by the Author, and ſutable to* Pythagoras *his Metaphyſical*

phyſical and Phyſical Figure, with my ſmaller Philoſophical Epitaph and Figures, I thought good to make them with the reſt into one ſmall Volume, where much light of Divinity and Philoſophy will appear, concentrated and multiplied to any ingenious Spirits. It is Gods greateſt bounty to give light and Eyes to ſee, not only the Corporal, and Temporal; but the Spiritual and Eternal Light of Wiſdom. Quantum quidq; habet Luminis, tantum & numinis. *The more Light the more of God who dwelleth in Light, and in his Children, who are Children of Light and Life: For this is the Condemnation and death, That Light is come into the World, and men love Darkneſs rather then Light; becauſe their deeds are Evil. This therefore as a Trumpet, theſe latter days may awaken, and teach men what God, the World, and Devils are, that ſo their Souls*

and

and Spirits hereby quickened and inſpired, may the better know themſelves, and ariſe from dead works of Sin and ſenſual vanities (the firſt Reſurrection of Grace) to be ſure to riſe again with Chriſt in the Kingdom of Heaven in Glory: For many talk of Heaven, and being in its Glory with Chriſt; which have it not within them, or deſire to be there with ſuch mortified pure and peaceable Company as go thither; who rather have Hell, and feed on it, and delight in it, and ſuch company; which the better to diſtinguiſh and reflect upon the the way and Company for Heaven, take theſe four Obſervations. To do Evil for good, is deviliſh; Evil for Evil, Natural, Senſual and Beſtial; Good for Good, Humane; and Good for Evil, Divine. The Wiſdom therefore from above is ſtill Pure, Holy, and Good; gotten by mortification on the Croſs of Chriſt, and brings Joy and Peace in the Holy Ghoſt for the Kingdom of Heaven; but horror,

ror, amazement, and miſery attend the reſt, who live not after the Goſpel of the Croſs of Chriſt (which is the power of God to Salvation) but after the Fleſh, and do evil to ſerve the Devil. To know and fear God therefore is perfect Righteouſneſs, Wiſdom, and Eternal Life; ſo that the Patriarchs and many termed Heathen, not having the outward name of Chriſt, may have his Spirit and Eſſential name, and be better members of him then we who live not thereafter: For (*as the Scripture ſaith*) he was the Rock of Ages, was ſlain from the beginning, and hath enlightned every one that cometh into the World, and was before *Adam. But moſt men do not know nor fear God; but ſuperficially believe there is a God, and therefore talk of him as Parrots, and ſometimes worſe by Lyes, Oaths and Curſes, &c. And therefore have no true faith in him or his Son: For did they truly know*

and

and consider him still in his property and works, to be Infinite, Wise, Omnipotent and Omniscient (just as well as merciful) and that he is able to destroy them in a Moment, in the very Act of sin) then would they fear him, (the first degree of Wisdom) and so after Christs Example avoid all occasions and appearance of sin, as they can and will do in some Acts for a very Childs being present: And so would believe that he who made and Created the Eye and Ear, and gives it Life and Sense in the instant of its exercise, can both see and hear as well as any Eye and Ear, which can see or hear nothing at any time without his help; and likewise that he is as really present (though invisible to the outward Sense) as any Creature can be which he hath made; yea, and that he knows our very secretest thoughts too, in whom we live, move, and have our Being. But I am not in a Sermon, but an Epistle; nor would I

hinder thee in the Porch from entring into this glorious building of Light, where thou mayst find an heavenly Manna, and sumptuous Mansion or Eternal Tabernacle for thy self, not made with hands and so I take leave to be

Thy Christian Friend and Servant, *W. C.*

July 3. 1672.

THE

THE PREFACE TO THE Lovers of Wiſdom.

Loving Readers,

WE remember and know that all underſtanding and Wiſdom cometh from God, and all good things we receive from the Father of Lights : and that Wiſdom is nothing elſe, but the Breathing of God ; who ſends his Spirit, and teacheth men what Wiſdom is, the Truth and true Knowledge. Syrach

rach. 1. *Jam.* 1. *Wisd.* 7. 25. *Job* 32. 5. *Wisd.* 9. 17. *John* 20. 22. *Acts* 2. *Psal.* 94. 10. *Syrach.* 38. 6. *Exod.* 26. 1. 2.

This Knowledge consists chiefly in three things. 1. To know God. 2. Our selves. 3. That which God hath created.

After Wisdom and Knowledge, followeth Judgment; namely, to discern Good from Evil; Light from Darkness; Truth from Falshood: Upon judgement and understanding followeth Election and will, to doe the one, and to shun the other.

The Knowledge or Understanding of all things is threefold; Namely, 1. Of Men, 2. Of Angels, 3. Of God. The understanding (or knowledge) of Men is but in part. The Knowledge of Angels is in fear and trembling; But Gods knowledge alone is perfect.

Wisdom, Knowledge, and the examining

amihing thereof, cometh from the ſpirit alone, which is in Men, Angels, and God. For the ſpirit ſearcheth into all, even into the depth of God. 1 *Cor.* 10. 11.

The Wiſdom, Knowledge, and Underſtanding of men is three-fold, after the ſpirit of the ſame. Namely, The ſpirit of men generally in this world is Fooliſhneſs in Gods eyes, for let men be never ſo Learned and VViſe, yet the perfect and true wiſdom is hidden from them, becauſe they do not know themſelves, 1 *Cor.* 1. 2. *Mat.* 11. 25. Some of theſe wiſe men are called Philoſophers, according to the Spirit of Sects boaſting of the holy Scripture, of God, and of Chriſt: but they have no knowledge of them, becauſe their *Spirit* is not of God, but they are only mens opinions of God, and of Chriſt; and are carnally and earthly minded, full of errours and confuſion.

Lastly, The Spirit of Gods holy Ones, who being godly and spiritually minded, are taught of God.

The VVisdom and knowledge of the first is full of folly, darkness and Ignorance. The wisdom of the second is full of misleading Philosophy and continual contentions. The wisdom of the third sort of men who are Godly, is but in part, although true and good. *Rom.* 1. 29. *Ephes.* 4. 18. *Colos.* 2. 8. 2 *Tim.* 3. 4. 1 *Cor.* 13. 9. 11

Truly wise men dive into the best gifts and perfection, which are of three sorts, Charity, Prophecy and Examination.

Love and Charity are the Center, and contain the circle of all godly virtues and have Faith and Hope, but Propheſying hath all knowledge, wisdom, and doctrine. Lastly, examination containeth all understanding, judgment and discretion. In

these

these three things all is contained that belongeth to wisdom, the Center whereof is the word of God.

This is that which all men ought to study, and should communicate to others according as they have received a gift of the Spirit of grace; That God the Author of all good, may be glorified: and that none do boast of gifts and extol himself above others; but rather be humble: And then none ought to quench the Spirit, neither in himself nor others; but rather to stir it up. And lastly, let no man despise Prophecy, that he may not offend God, his neighbour, nor scandalize himself.

Love forbeareth all: The wisdom of the spirit searcheth all, and Examination tryeth all.

Since we have undertaken, through the admonition of the spirit, to speak of wisdom (as much as our knowledge in part may afford) Therefore

Laſtly, The Spirit of Gods holy Ones, who being godly and ſpiritually minded, are taught of God.

The VViſdom and knowledge of the firſt is full of folly, darkneſs and Ignorance. The wiſdom of the ſecond is full of miſleading Philoſophy and continual contentions. The wiſdom of the third ſort of men who are Godly, is but in part, although true and good. *Rom.* 1. 29. *Epheſ.* 4. 18. *Coloſ.* 2. 8. 2 *Tim.* 3. 4. 1 *Cor.* 13. 9. 11

Truly wiſe men dive into the beſt gifts and perfection, which are of three ſorts, Charity, Prophecy and Examination.

Love and Charity are the Center, and contain the circle of all godly virtues and have Faith and Hope, but Propheſying hath all knowledge, wiſdom, and doctrine. Laſtly, examination containeth all underſtanding, judgment and diſcretion. In

theſe

theſe three things all is contained that belongeth to wiſdom, the Center whereof is the word of God.

This is that which all men ought to ſtudy, and ſhould communicate to others according as they have received a gift of the Spirit of grace; That God the Author of all good, may be glorified: and that none do boaſt of gifts and extol himſelf above others; but rather be humble: And then none ought to quench the Spirit, neither in himſelf nor others; but rather to ſtir it up. And laſtly, let no man deſpiſe Prophecy, that he may not offend God, his neighbour, nor ſcandalize himſelf.

Love forbeareth all: The wiſdom of the ſpirit ſearcheth all, and Examination tryeth all.

Since we have undertaken, through the admonition of the ſpirit, to ſpeak of wiſdom (as much as our knowledge in part may afford) Therefore

we intreat the Reader in Love, that those whom we displease (or who are offended) would tolerate us in love, As knowing that wisemen also must bear with fools; And things spoken of in this book may not presently be rejected, but rather be suffered to stand, remembring that God also is patient unto Sinners. But if any one do think himself wise, let him shew the spirit of Judgment, and let him discern thus, least he judge himself also. For we hold that we also have received a gift of the Spirit of grace, which we will not suffer to dye; but to the praise of the Lord we will put it out to use, out of love to the Children of wisdom; although not as an instruction, but as a good testimony to our selves, that we have received a gift of the Spirit not in vain.

The reason that induced us to the writing of this book is, because we

hope

hope to be Beneficial to the children of wiſdom. It may be we have publiſht the like twelve years ago, the Title of it being *Aurora Sapientiæ:* yet ſince it hath been deſired by ſome again, I have not altered the Title, hoping that it is not a little mended and corrected. I have ſet it out briefly, that it may neither be tedious to the Reader, nor chargeable to the Buyer, nor yet painful to the Printer. Benevolous Reader, take all in good part, and thus we commend the well-wiſhers to Gods gracious protection.

THE

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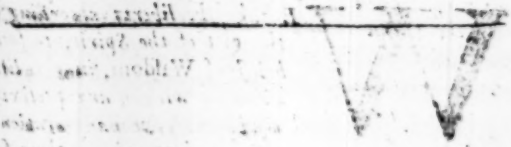

Aurora

AURORA SAPIENTIÆ.

Morning Light,

OR

Dawning of Wiſdom.

WE *take the liberty according to the gift of the Spirit, to ſpeak briefly of* Wiſdom, *in this little Treatiſe, without any prolixity. And becauſe we made mention in the Preface of a three-fold* Knowledge, *as of* Men, *of* Angels, *and of* God; *now we will ſpeak here that Wiſdom alſo is threefold; as* 1. *The Natural of all Created things.* 2. *The Wiſdom of Faith unto Salvation. And* 3. *The Secret and Myſtical Wiſdom, which generally is unknown: and that we call,* vera Philoſophia, Theologia, *and* Theoſophia *Of theſe three we will ſpeak as briefly as may be poſſible. The Spirit of the Lord be upon both the Writer and the Reader.* Amen.

JEHIOR,

JEHIOR,

OR THE

Morning Light of VViſdom.

CHAP. I.

Of the Books of Wiſdom, in which the ſame may be learned; How and in what manner?

THere are chiefly but three Books in which all Wiſdom is contained. Namely, 1. The whole Nature and Creation, the great Book of *Heaven* and *Earth*. 2. The Book of the Holy Writ in the Letter of the Holy word of God. 3. Man himſelf. The only Center or Principle of theſe three is the word of God, which is the book out of which theſe three books have their Original.

The

The first book of Nature contains seven other books which are the seven Elements, of which in particular hereafter.

These seven Books have three other books opposite, which are the three contrary Elements, of which also hereafter.

The second book, the Holy Writ is divided into three other books, as into the Law of the Old: Into the Gospel of the New: and into the Eternal Gospel of the everlasting Testament and Covenant, which comprehends the book of the *Revelation* of *Jesus Christ*.

The Third book of Man is only one book, and is sealed to the blind, but opened to the seeing. In this book is hidden, sealed; and also manifest and opened all Wisdom: and man is called the Image or Honour of God: (of which below) and man cannot be called by any other name, 1 *Cor.* 11. 7.

Out of the first book we learn *Philosophia* the natural Wisdom in and about the knowledge of created natural things which are of the Elements: and we learn this wisdom out of the three Principles and seaven Elements; and discern the same from the three contrary Elements, else we cannot find the truth of the Natural Wisdom.

Out of the second book we learn *Theologia* or Divinity, the wisdom unto Salvation; and that in the three foresaid books through the seven spirits, *Isaiah* 11. and we distinguish it from all humane glosses, and books of Prophane ones. For the book expounds it self, and needs no humane interpretation, but only hath need of Faith, which apprehends all things.

Out of the Third Book, which is Gods Image, we learn the true knowledge of God; as also his being

ing and essence, and his whole Mystery: in so much as he that desires to know God, must learn to know him in his image, and that perfectly; which perfect knowledge is this, That God is man, and that he is true man, who is of God; and God is in him.

This is the wisdom, that is mystical hitherto, and yet is manifest but only to the wise: and is called *Theosophia*; because God doth no where so clearly manifest himself as in man, who is his image, or honour, or glory, 1 *Cor.* 11. 7. Therefore man needs not to go far, but only into himself, to learn the true knowledge of God, and to seek after God in himself; and himself in God. If he do not thus, all is vain, and no where else any wisdom to be found. *Acts* 17. 27. *Luke* 17. 21.

Seeing the three other books proceed only from the one Book, as the word of God, therefore all three do testifie unanimously of this book ὁμολογουμένως, namely each in its letter, wisdom and testimony, but none so clearly as man doth. This is that great, whole and perfect Library of wisemen, wherewith in justice and equity they may be contented.

All wisdom and knowledg, with their mysteries in these books, we may not learn any where else, but only through the same Spirit, who himself hath penned these books, made, and testified. He therefore who is desirous to study these books, must from the bottom of his heart acknowledge and confess his own blindness, folly and ignorance; and must pray unto the Father of Lights, for illumination, wisdom and understanding, that he would send his holy spirit which may lead us into all truth, and take us away from all foolishness, and falshood, and may bring us to the Light of Gods glory.

Which may not be done by any other means, then through

through a love to God, and to mans own salvation, and through a holy life without all Hypocrisie, and through the Light that commeth from above, and not from beneath, from man and his wisdom, which all those must learn to deny, that desire to learn the wisdom of the holy ones.

We will speak thus; That hitherto all these books were sealed up, but are now opened in the end of the World according to the Prophecy, 4 *Esd.* 6. 20. *Dan* 12. 9. *Zach.* 14. 7. And if wise worldly men are offended at this, they betray themselves, that the wisdom of the holy one is not in them

The books of wisdom testifie unanimously of the word by which all things are created, and in which only all wisdom doth rest, and which is the beginning of all beginnings, in which is all, and without which nothing is, which is all in all, *God blessed for ever; Amen.*

CHAP. II.

Of those principles and beginnings of all things, as also of God himself, and of all whatsoever it be.

THe Principle of all Principles, and beginning of all beginnings, as also of God himself, is only the word, according to the testimony of the divine truth and word it self, *John* 1. Now the word may not be defined otherwise, then that it is a Spirit, Breath,

breath or voice of God, yea God himself in such a subsistence, essence and being, as namely, How the image of God doth represent us according to the similitude which is man, as that he is a quic-ning spirit, a spiritual *Adam*, and heavenly man, which is God the Lord glorified and magnified for ever, *Amen*.

Now we hold altogether that this is the proper definition of God, and no other, which the holy writ clearly signifieth. 1 *Cor.* 15. 45, 47, 48. who according to his Image and Similitude, hath created a spiritual *Adam*, and Terrestrial man; when God said, *Let us make* Adam *or Man after our image, after our Similitude*, Gen. 1. 26, 27.

Now the word being the Beginning of all Beginnings, there is contained in the same the Light, Life, and Love. The Light affords the *Revelation* of God, for God is Light, and dwelleth in Light, and is the Father of Lights.

Life is the virtue and power of God, and a quickning Spirit, who hath, createth, and preserveth all.

Love is a Testimony of God, in which is the Father, the Son, and the Holy Ghost; in one word which is called *Jesus Christ, the spiritual* Adam, *and heavenly Man, Messias, who is Essential, Alpha and Omega, All in All, the Beginning and the End, the First and the Last, Blessed and Praised for ever.* Amen. Rev. 1. 22.

Now the word being the true Principle in God himself, then consequently all proceedeth from the word, out of which do chiefly manifest themselves three general Principles, in which Principles, with and through which, all things are contained, and are these, namely, God, Nature, Element.

Now these three general Principles afford also a threefold world, namely a divine uncreated from God-flowing world from *Eternity*, then an Angelical world, which proceedeth or lighteth forth, or shineth forth out of the Light in which God dwelleth; and lastly an *Elementary* world, whose Original came out of the water.

After these three general Principles, proceed also three special Principles, namely *Ghost*, *Wind* and *Water*. Now every world hath its proper Ghost, Wind and Water in their Kind and Nature. All things Created out of the divine world from above are Created out of Water and Spirit from above, through the wind and breath of the Omnipotent God; for to the Divine world is properly competent the *Spirit*; to the Angelical is properly competent the wind, and to the *Elementary* world is water proper.

After these special Principles, follow lastly particular Principles, each of which hath its proper Being, out of which, in which, and from which it consists: But these three Principles proceed from the former, and are Spirit, Soul, and Life, and Body: All bodies are out of the Water: All Life and Soul out of the Wind: And all Spirit out of the Spirit. But concerning the Angels, their Body is out of the Wind of the Angelical World, their Soul and Life a Fire-flame, and their Soul a light of which elsewhere:

These are our Principles in the Wisdom, out of which all things have their Original: Whether other Principles may be shewed unto us, we do much doubt.

The *Primum mobile*, first mover of all things is the Word, for in it is the Life.

The *Secundam mobile*, Second mover of all things,

is the Spirit, through which all things are Created.

The *Tertium mobile*, Third mover is the Wind, and these three moving Principles are the *Perpetuum mobile*, everlasting mover of all things, by which all things move, live, and have their Being.

But these three do rest upon the Water bodily; out of which the World is and all things are: And in the Air, according to the Life, wherein all things are: And in Heaven, from which all things come from above after the Spirit; but the Spirit from God, from which he cometh and returneth thither. *John.* 1. 4. *Psal.* 104. 30. *Acts* 17. 28. *Eccles.* 12. 7. But all these come together on and in the Earth, as in the heart of the world. *Wisd.* 1. 7.

In these Principles, out, with, and through the same, subsist all things: And without these nothing can subsist, that is, or hath a Being, and are Light, Life and Love; God, Nature, and Element; Spirit, Wind, and Water; Body, Soul, and Spirit, and that in the Word.

CHAP. III.

Of the first Principle of all things which is God.

God, being the beginning of all Beginnings; as from which all things proceed, then his beginning is from no other: He is without a beginning, because he is not from another; yet though he hath his beginning from no other, he representeth in himself his beginning to all.

This beginning of God is not a beginning to God himself, but to us; for he himself is *all* in *all*. Now that he might shew himself to us men, to testifie and instruct us of him, therefore God sheweth himself in his beginning, which is the Word, which is God himself.

Now through this VVord is shewed to us, testified and taught that, and what God is, and who he is: But without word or speaking may be neither Doctrine nor Testimony, nor a presentation; as Reason doth make it manifest. Therefore the VVord is the beginning of God to us, out of which all Testimonies, Names and Relation of God do proceed; as out of the depths of God, which consist in their own proper Spirit, wind and water.

The

The name of *God* is but one, according to the Eſſence, which no man knoweth, but only he upon whom he is written, with the living Letters of the Spirit of *God*, and his VVord Eſſentially, which is Chriſt, and thoſe that are of his Being. Theſe are they in whom the VVord dwelleth Eſſentially, and that ſee his *Glory* in a Light and Eye that no body elſe can ſee. All the names of *God* come together only in this one name: *For the whole fulneſs of the Godhead dwelleth in him bodily, Who is called Alpha and Omega.* Zach. 14. 9. Col 2. 9. *He that ſeeth him ſeeth alſo God, and the Father, and the living Word, and the quickning Spirit.* John 14. 9. 1 John 1. 1 Cor. 15. 45. Even ſo he that ſeeth man, ſeeth alſo with the Body, the Soul, and the Spirit, which are in their Nature inviſible.

The Teſtimony of *God* conſiſteth in three: Namely in three witneſſes, which are the Father, the VVord, and the Holy Spirit. Now as the name proceeds from the word, ſo doth every Teſtimony of *God*, and reſteth only upon the dear and true witneſs that is called *Amen*; *Which is the beginning of Gods Creatures.* Rev. 3. 14. And the Teſtimony of *God* ſtands thus *God Father, Word, Holy Ghoſt, Amen*, which is Chriſt.

Now becauſe no body can teſtifie of *God*, but he himſelf alone; and all Teſtimonies of Truth muſt be juſtified by three: Therefore *God* alſo teſtifieth of himſelf by three; but they are not three perſons, But one onely perſon, and one only *God*; even as in one Earthly mans Body, Soul and Spirit cannot be three diſtinct perſons, ſo in *God* are not three perſons.

But this is the Testimony of *God* to us in the *Name* (*non in Nominibus, sed in Nomine*) *of the Father, Son, and Holy Ghost* which consist in the word, which three are one thing and one: But this Testimony none acknowledgeth save he that hath it within himself Essentially, that is, that hath the Spirit out of *God*, and is annointed and sealed with it. This is the Testimony of *God* with one word, *through which we are Sons and Heirs of God.* Rom. 8.

Lastly, The *Revelation* of *God* consists *in seven Powers, which are the seven Spirits of God.* Rev. 1. 4. Chap. 4. 5. Chap. 5. 6. Zech. 4. 2, 10. And rest upon him who is called, and is *Jesse*; who is of no other; but out, through, in and of himself, is is self subsisting, in whom is all, who hath all; *Also the fulness of the Godhead.* Rev. 3. 1. Isa. 11. Col. 2. 9. For through him all things are Created in Heaven and in Earth, and by him all things are preserved, by him also all is Redeemed and reconciled; He Reigneth over all, and hath all under his Power, through him all lost things are restored at his glorious coming; He also holdeth Judgment over all flesh, over quick and dead; And lastly he will make old things new, and will abandon and put away all old things Everlastingly.

Therefore the Mystery of *God* consists in One, Three and Seven; and according to this Mystery all other things are Created and consist in One, out of Three, through Seven; and are therein testified, learned, manifested, or justified; nothing at all excepted whatsoever it be; and that for this Reason That *God* in his mystery may be learned and glorified in and on all his Creatures.

Herein

Herein consists now the Mystery of the VVisdom in its measure, number and weight, as in One, Three, and Seven, whereby all things are numbred, measured, and weighed, so perfectly, that nothing can be added to it, or diminished from it. For all the works of God are perfect, and testifie of the Creator, according to the Mystery of the wisdom; namely, that by the works may be known Him, that made them, that what and who he is in his Mystery.

CHAP. IV.

Of the Second Principle, viz. Nature.

Nature is the ſecond Principle and beginning of all things, and ſtands betwixt God and the Elements, through which God worketh into the Elements, at, through, and by means, and is in its conſideration even as Angelical, whoſe beginning is out of God a forth-blown Breath, VVind and Air of the Almighty, in which conſiſts the Soul and Life of all Created things, and every living Soul, and is concentred and faſtened together eſſentially, bodily, and ſelf-ſubſiſting in the Tree of Life, even as God in Chriſt, and the whole Elementary world in Man.

This ſecond Principle is not everlaſting according to the beginning, yet eternal according to the end, even as the Angels are. It is not Created out of nothing, as this world; but proceedeth from God, even as the Life from the Spirit, as a Breath, VVind, or Air doth proceed; and is alſo the breath of Gods VVord, in which is Life thus, that the ſpeaking of the word is a living Eternal Breath, and is diſtinct from God, as a living breath or Soul from the quickening Spirit.

The living breath, Soul or Life of all things is according to its Original out of the Nature, but the Spirit

Spirit out of God, namely after his measure, and the body out of the Elements. The Spirit as the Soul, or the Life are distinct thus: As God, who is Eternal Life, and the quickening Spirit himself, and hath Life from no other, because himself is the Spirit: And as the living Soul, having her Life not out, from, and by, or through it self, but out of the *Spirit*, which maketh things alive, whose breath is the Life. Now that is soulish which hath its Life not from it self, but from the Spirit, and which is not a Spirit, but only a breath.

All things whatsoever are in their Being, have the food of thir Souls and Life out of Nature, and that from Heaven through the Wind and Air, from which all that hath breath doth live und feed, as through the forth-going breath of the VVord contained in the second principle; for the word of God feeds every Spirit, Life and Body with its breath or blowing upon; because Life is in the word, which beareth all things by his power, even as it hath Created all things.

Now as all things consist of Body, Soul and Spirit, so they have three sorts of food to their ilfe & subtance, the bodily food to the body, out of the Elements, as from that which cometh out of the waters, and out of the Earth, whence also the body doth come, is taken and is made. The soulish food to the Soul & Life in every thing out of Nature, through both the Elements of VVind and Air, from whence also the Life and Soul doth bome. The Spiritual food to the *Spirit*, and that from God, at from whom the *Spirit* is, namely each *Spirit* according to its measure, and to the *Spirit* in every way this food cometh from Heaven, through the *Spirit* and Light, as from the three *Spiritual* Elements, from whence also the *Spirit* did come.

Nature

Nature doth assemble it self in her Spirits Life, and body to the wind, Air and water.

The Angelical world in its body is no earth, as the *Elementary* is, but it is the right body of the water, out of which it subsisteth, and that body is here beneath with us ICE, but above it is an Angelical earth like unto a *Christal*. And in a word, it is a most noble *Salt* of Life, fertile, or constant, or firm over all, and is the Paradise in it self. It is an Angelical Air, which doth not fetch breath there as the living *Soul*, for the Life of Nature is *Eternal* in regard of the end; but it liveth and moveth in the Virtue of Gods word *Eternally*, *sine respiratione*, or without breathing.

Therefore death cannot Reign in the Angelical world over the Nature, and over the Tree of Life, but is rather overcome by it (how much more by God) for the Tree of Life stands unmoveable: Therefore by the breaking of the fruit of this Tree, at the glorious coming of Christ, all shall come from death to life, and shall be freed and redeemed from death, Devil and Curse. Lastly, in its *Spirit* also it is of an Angelical *Spirit*, by the power of the word and Testimony of God. Thus namely, that the Dragon hath no power over it, but is conquered by the *Spirit* of the same, is cast out, and quite extruded and cast away; How much more then by God. Therefore seeing the Nature in her *Spirit* is the wind of the Almighty, and a going forth of the Light in which God dwelleth, and cannot come to that evil one, or may not fall into an evil, neither may it be blasted or poisoned by the breath of the old *Serpent*.

The Divine world in its being is compared to the most noble body of the water and earth, as it were to a Heavenly body which is and are an *Essential Spiritual Salt*, as the most noble and pure Gems, precious stones

ſtones, and gliſtering Gold. In its Life it is the breath of the Almighty, a *Soul* and Life proceeding out of the mouth of God in and to an *Eternal* Life; and in its *Spirit*, the *Spirit* of the Lord it ſelf, who is God praiſed for ever. God is the *Spirit*, the Nature is the *Soul* or the Life, and the *Elements* are the Body: But be it known, that each world hath its proper Nature and *Element*, and that the one world is never changed into the other, neither can it be alter-ed, nor one Principle general into another. Now each Principle hath its proper *Spirit*, Life and Body.

CHAP. V.

Of the third general Principle, namely of the Element.

GOd himſelf is *all* in *all*, out of him are all things according to the Spirit, by him are all things according to the word, and to him are all things according to the Providence or Confidence. *Rom.* 11.36. *Wiſd.* 1.7. *Chap.* 12. 1. *Gen.* 1. *John* 1. *Pſal.* 104. 27, 28. 136. 25. 145. 15, 16.

The nature is *all*, but not in *all*; becauſe ſhe is not in God, who hath his own Nature, and the *Elements* alſo are not *all*, but ſomething only; which is a *Salt*. This ſomething is from God after the *Spirit*, from Nature after the Life and *Soul*, and from the

the Spiritual water after the body. And again, the water out of the Salt; each world is, and doth flow out of the other,

The Nature ſtands to the Angelical world, and is a flowing out of the divine world; and the Elementary world is an overflowing of the Nature and Angelical world.

Laſtly, Man cometh forth out of the three worlds, and is the concentred or conjoyned *Centrum* of all the worlds.

There are ſeven Elements or Powers of the world, as Spirit Wind, Air and Water; Light, Heaven and Earth, and are ſuch, by which, in, and through which this world conſiſts and ſubſiſts, and without which it cannot ſubſiſt.

Theſe ſeven Elements are Created out of ſuch a one, which in the Elementary world are *all* in *all*, and are incorruptible; namely Salt, which is an excretion of Nature, *Execrementum quaſi ſobriè ſumptum*, whereby in this world all things bodily ſubſiſt, and are preſerved. Now there is a threefold Salt, namely, a Spiritual, ſouliſh, and a Bodily and Palpable. The Bodily is fixt and permanent, both in Water and Fire: Whence we know out of what, wherein, and whereby all things ſtand firm and conſtant, both in the Water and the Fire, that they may not be drowned, and wherewith they are cloſed up. The Souliſh Salt is flying; becauſe life and Soul is in it, and the growth of all whereby all things receive both body and life: but when it cometh down again, and turneth to the fixed Salt again, then they receive Life. But the Spiritual Salt is a right true eſſence, and in this world the moſt noble Being of all Being (*Spiritus univerſi*) the Spirits of the Elements, and their Light, and Heaven in its Eſſence.

The

The Spiritual Salt dwelleth in the Spirit, Light and Heaven, and giveth to the body of the Reſurrection, as Spiritual from the Spirit, Light and Heaven.

The *Volans* or flying Salt dwelleth in the Wind, Air, Rain, and Dew, this giveth out of wind and air to the body after death,

The fixed Corporeal Salt dwelleth in water and earth, out of which this our body doth ſubſiſt: But Salt is the right fixed Salt, and the right water of Life, which is a dry water, and together water and Earth, in which the air and wind is ſecretly hid, and alſo the Heavens, Light and Spirit in its depths, which are then the ſeven Powers of the Element and world; and all ſeven may eaſily, undeniably, and manifeſtly to the eye be demonſtrated, if the ſame be Anatomized.

This only Element of all Elements, is a Power of all Powers in this World: The Salt is an Excrement of Nature by the Word of God, and is bodily a ſeed of the water, and all Elements from whence the water did ſpring, or proceed, or flow, by the breathing of the Spirit of the Lord for a ſeed to all the world, and abundantly increaſed by the moving of the Spirit of the Lord; ſo that the whole Earth is formed out of it.

The fixed Salt is threefold, as in the Earth, in the Water, and in Heaven. The flying Salt alſo, as in Rain, Water and Dew, Air and Wind. The Eſſential alſo is threefold, as in the light Spirit, and upper water. The waters ſupplie three places or degrees, for out of them them the world did ſubſiſt, which is remarkeable, always the one is hid in the other. The flying Salt is the Key, and openeth with it, deſcending in the Spring, that every thing raiſeth from the dead, greeneth

greeneth and groweth, and with its aſcending in the Harveſt ſhutteth them again.

The Elements are threefold, namely, Spiritual Souliſh and Bodily. There are three of the Spiritual Elements, as bodily, the Heaven; Souliſh the light, and Spiritual the Spirit. The Souliſh are twofold, as Wind and Air. The bodily alſo, as Water and Earth: Always the one is hid in the other, and the one always comprehends the other ſix in it; and always the one of them is bodily manifeſt, viſible, and knowing, or palpable, but the other ſix are hid in it.

Each Element alſo in it ſelf is threefold, as ſpiritual, ſouliſh and bodily. The ſpiritual earth is, and are the Precious ſtones or Jewels, and that is the body of the Spirit. The ſouliſh earth is the gold, the ſpiritual water bodily are the Pearls, the ſouliſh is the Amber, afterwards the Corals bodily.

In all theſe dwell many Powers, eſpecially if out of water and ſpirit by means of the Fire, they are made new and ſpiritual. All Elements are in the one with all their Powers, which is a ſpiritual Rock, out of which the water of Life doth ſpring to all Creatures, and ebbeth and floweth in the whole world, and filleth up Elementarily all in all. And when in the end of the world, this one is taken away from them, then all the Elements are conſumed in and by the fire.

CHAP.

CHAP. VI.

Of the three ſpecial Principles, Spirit. Wind, and Water.

THe three ſpecial Principles, as far as they are Principles, come according to their Original, as the ſpirit from God, the wind from the Nature, and the water from the Rocks and Wells of the Element. Every body in the Elementary world is out of the water, even alſo Heaven and Earth. All living, ſoul and breath is from the wind, in all bodies, and all ſpirits are from the ſpirit: The ſpirit hath by it the light and Heaven, the wind, the air, the water, the earth. Now as every thing hath its original; ſo it is of the ſame fed, nouriſhed, and thither it returneth again.

Now the water is a gathered, concentred, and bodily palpable air. The air is a ſoft ſenſible bodily gathered wind. And the wind is a living gathered ſpirit. But the ſpirit is ſuch an out-ſpoken word, which Createth and maketh ſome living thing; ſo that it ſtands there eſſentially, where it was before. *Pſal.* 104. 29, 30.

In the beginning of the Creation, the ſpirit moved on the water; by which moving is underſtood the wind, by which the ſpirit hath breathed on the waters, and made them fertile for the Creation of the world.

All

All things that are, move and have a Being, have their original from the one, infini eternal Father, *EHEVE*, *JEHOVAH* and *JESSE*, which is the eſſential, ſelf-ſubſiſting, living word, which is and was in the beginning, and remaineth everlaſtingly, to which word all other things are juſt nothing. Through it all things are Created, are preſerved, nouriſhed and fed in their ſpirit and life, as through the breath of the Almighty. 4 *Eſd.* 16. 13. *Heb.* 1. 3. *Mat.* 4.4.

Now by the three ſpecial Principles, as ſpirit, wind, and water, which are Elements alſo, all Creation is finiſhed, not only becauſe they are the means by which the general Principles do work; but alſo becauſe they contain in them the right ſeed of all things, and the ſame in the only true Element of which we made mention afore. For theſe three bear in their body all Salt and ſeed, fixed; and flying, and eſſential; as alſo Heaven and Earth, with all that is therein, and bring forth into the world, each to its proper ſelf-ſubſiſting, or ſubſtance.

Now as all is produced out of the ſpecial Principles, according to the Creation and Nativity: But the ſin with the curſe and corruption hath made all evil; ſo muſt all that is born anew return to water, wind, ſpirit, and out of the ſpirit and ſpiritual water, muſt by the wind be born anew to the Image of the Cœleſtials; yet ſo, that in their glory they be no other then Angelical and divine, and bear the Image of the Cœleſtials. This new birth goeth out of the upper waters, and out of a Cœleſtial earth to ſpeak Elementarily, and are nothing elſe but ſalt. There is another birth alſo that goeth out of the fire, and is done in pain and torment. The new birth out of the water, and through the water is done in drowning by water to death, that

That out and in the earth is done through death and Corruption: The birth out of the fire, as a contrary element, is done in and through the fire in Hell. Every new birth and regeneration is done through the ſpirit, as alſo every Creation and alteration.

The new birth out of the water is done, when water is to be poured upon that which ſhall be new born: which the bad contrary elementary doth drown, kill, and reduceth to nothing: And on the contrary ſtirreth up the good, draweth it out and maketh it glorious, and diſtinguiſheth the good from the bad, rejecteth the bad, and chooſeth the good, and keeps it.

The new birth out of earth is done, when a thing is reduced to its proper earth, dyeth and putrifieth therein, then afterward cometh forth again, and riſeth out of the earth with a new and ſpiritual body, and parteth with the naughty and corrupted.

The new birth in the fire is done, when all is caſt into the fire, and that which doth not hold fire is conſumed by degrees: and only that which is ſpiritual remaineth and is ſaved: and then afterward the new birth with a ſpiritual body cometh forth: *1 Cor.* 3 13, 14, 15. *1 Pet.* 4 6. Although we ſpeak here Phyſically and Elementarily; yet underſtanding men will judge Theologically, and the Wiſe may ſearch Phyſically, how every thing hath its true Earth, Water, and Fire, and ſo mark and obſerve this myſtery.

Now is the Spirit, Wind, and Water, by which all things in the world are effected. Theſe the word ſendeth forth to all Creations, Births, and Alterations. Theſe are never quiet, for they are by and

with the Word, the *Perpetuum Mobile*, as above was mentioned, and co-operate continually into the Light, Heaven, Air, and Earth: which four Elements ſtand ſtill unmoveable into which the three ſpecial Principles do overflow with their body, ſoul, and ſpirit, as to the Water, Wind and Spirit; and work out all, and finiſh the ſame. The water is as it were the Element, the Wind is like as Angelical, and the Nature, and the Spirit is Divine.

CHAP. VII.

Of the particular principles, Body, Soul, and Spirit.

With thoſe are the Principles incloſed and conſiſts in a threefold Trinity, and always one produceth another and ſtand always orderly in their ſubordinates, and agree together, that they make up a true and whole Harmony, and are incloſed at laſt in the Light, Life, and Love. The body of all them is, and conſiſts out of the water, alſo the Earth, the Water out of the Wind; the Wind out of the Spirit; and the Spirit out of God

There is a threefold body, namely, a ſenſible or palpable out of Water and Earth: a Souliſh out of Wind and Air: and a ſpiritual, out of Heaven, Light, and Spirit. So is an Elementary body, an Angelical, and a Divine, very well to be diſtinguiſhed on man.

Further

Further the Soul is corporeal out of the Air from whence it is fed alſo: and ſouliſh out of the Wind: and Spiritual out of the Light. The Spirit is Corporeal out [illegible] from the Heaven: Souliſh out of the Light: and ſpiritual out of the ſpirit of the Elements, out of the Nature, and of God, according as the Creature is. Out of theſe three general Principles, Man hath alſo a threefold ſpirit according to his meaſure, and is the perfecteſt creature: Always one body dwelleth in the other: and as ſoon as one body is diſſolved and broken, in the ſame moment another and more noble body is manifeſt, and that in all things. If now the body becometh nobler, needs muſt the Spirit be more noble, high and glorious. But this is the body, after which the wiſe do ſeek, Namely, the Salt which containeth all in it ſelf. This body they drown in a Water, which floweth out of the Centrum of the Vegetables; and draw out all vertues, which afterward come together in a celeſtial ſpiritual body, and afford that precious jewel. All things that are killd and dye naturally, are drownd in a cold Saturnine Water, for all natural death is done by coldneſs; but what is kill'd in the Fire without a Saturnine Water, is not fit to Nature for a better ſtate. Only the Salt we ſeek in the fire, and then through the Water, and afterwards cleanſe and purifie it with the Baptiſm of Fire and of Water. We ſhould therefore fix our thoughts on the water, and uſe the fire very carefully, becauſe it is a contrary Element, before which nothing can ſubſiſt, but only the Salt.

This is the true body of all Elements, and of all things in the whole world, if that be taken away, then all periſheth quickly, and the Gold it ſelf alſo in the Fire. This is the right Heaven, wherein dwell all

powers, and is in all things in the whole world their *Heaven*, and is compared to the Tree of Life in *Paradiſe*.

Now the ſoul according to the higheſt degree, is out of the nature: According to the ſecond degree, from the Light; and according to the third degree, out of the *Wind*. Theſe are the Principles of the living ſoul: ſoul and ſpirit are diſtinct, as *God* and Nature, Spirit and *Wind*; as Angel and living ſoul, yea as ſpirit and breath.

The middle Principle among the three Principles, is always inſtead of the *Mother*, as the Nature, *Wind*, and *Soul*. The body is the Child, which the ſpirit, as a Father begets through the ſoul. Out of the ſpirit cometh the ſoul, he lets it out as his breath and from both theſe the body: The firm ſoul and ſpirit, as the true life and ſpirit which is like unto the Angelical world, is always in the right body of all things that is, in the *Salt*, when it is opened, then they come forth in a great clearneſs, as in an Angelical glory.

At laſt the ſpirit of all things is out of the three general Principles, in each according to their portion and meaſure. Now the ſpirit affords the right inward eſſence, the *forma eſſentialis, differentia ſpecifica abſtractum eſſentiæ*, and nothing elſe. From the ſame the body and ſoul alſo receive their eſſence, whereby the one from the other eſſentially and properly are diſtinguiſhed; as man from beaſts; a beaſt, foul, fiſh, vermin, &c from others: and ſo one thing from another.

All Creatures are diſtinguiſhed chiefly into three: as into *Animalia*, all living ſouls: into *vegetabilia*, all that grow and ſpring out of the earth: and into *Mineralia*, things that grow under the earth, and are

are digged out, and so in the water also. These are distinct as the three Principles, and in our wisdom always a fair harmony doth represent it self.

All living souls consist out of Water and bloud, in their seeds through a moist warmth, and a warm moistness each in its mother. All growing things consist in their seed, out of a slimy water, through the Salt, which is fixed in the root, flying in the herb, leaf and grass, and essential in the flower; and all three concentre at last in the seed.

All *Minerals*, *Metals*, and what belongeth to it grow out of a fat earth, which the Salt of the earth doth hatch: and do coagulate through a cold fire, which is a *Saturnine Water*, that is, a fiery water, and a waterish fire that doth not burn.

Even as upon earth all things grow by rain and dew, as also in the earth it raineth, thaweth, and is misty, thereby grow the Minerals, Metals, and the like; and all this from the salt fixed, flying and essential. The flying Salt begets *Sulphur*, the essential begets *Mercury*.

Among the *Vermin* the chiefest is the *Viper*, with her brood and kind, and is Mercurial.

Among the *Vegetables* is the *Vine*, a channel, out of which come three sorts of water, and also a noble Mineral, and is the Centre of the Vegetables.

Among the *Mineral* is the Gold, yea the *Salt*. Of all these three the Concentred Center is man, above all that is created.

CHAP. VIII.

Of the Elements, and contrary Elements in the Creation.

THe seven Elements or Powers of the world do rest only upon one, which is a right well of all Elements in our thoughts, because it containeth all. An Element is such a thing, out of which, and in which the world and all doth consist; without which, nothing can subsist. Again, a contrary Element is such whereby the world and Elements are altered and corrupt, and at last must quite perish thereby.

*N*ow all things are Created out of three Principles *Materialiter*, namely out of the word, as out of a spiritual; out of nature, as a soulish; and out of the Elements and contrary Elements, as an incorporeal-corporeal, and Corporeal-incorporeal; that is, out of the Elements after something, and out of the contrary Elements according to nothing.

*T*he word is the all, the Elements are the something; and the contrary Elements are the nothing. *T*he nothing is become something by the word of God; and the something will become nothing again, when at last the word is taken away. Although the contrary Elements were once nothing, yet in the Creation they are a Principle along, because they were made, which were not afore, and are of God counted not evil,

evil, but good; because God did look upon them, and hath covered and hid their Principle, which was nothing, yet concentred and fastened together, Corporeal in and on the Tree of Knowledge of good and evil, which must have stood there as a witness; namely, that the world was Created out of nothing; yet this should be undiscovered and not ashamed, that is, it should not be broken, namely, that the shame of the whole world might not not stand ashamed before the face of all the world, and for a confusion be quite dead and perish.

Now as long as the contrary Elements remained unknown, and in their concentrated Center were not broken, they are very good: But so soon as they are known in their depths, they are such a thing as puts the world to a shame, and at last altogether doth consume it, and reduceth it to nothing.

These contrary Elements are three, Darkness as Corporeal, Fire as Soulish, and corruption as Spiritual; yet Corruption before the fall was no Corruption, but only an alteration, not unto evil, but unto good, and a change and exchange of all Created things. The Fire before the fall was not consuming, but in its knowledge was good and useful: In like manner darkness was very good, and for a rest and refreshing to all Creatures; but now it is an habitation to ill Spirits, and as far as darkness in the air reacheth and goeth, so far and high also in the air hath Satan his Dominion and Reign. *Ephes.* 22. *Chap.* 6 12. And so are the contrary Elements become hereditary to Satan through sin, who is the Prince of darkness, and a Potentate of the fire, and the fire over him, and a principle and beginner of perdition,

Out of darkneſs, Hell is hatched, which is three-fold. 1. *Corporeal*, according to its place, under the earth in the nethermoſt places. *Epheſ.* 4. 9. *Luke* 16. 28. 1 *Pet.* 3. 19. 2. *Souliſh* in the Reign of the Devil, and Prince of darkneſs in high places, 3. *Spiritual* in the Devil himſelf and his Children. This Hell will be caſt at laſt into the fiery Lake.

Out of the fire is produced an unquenchable ever burning Sulphur, and ſuch a conſuming fiery flame, which killeth life, and yet always maketh death alive.

The Helliſh fire is three fold; in the Hell, in the Devil and his Children, and in the fiery Pool: Out of this alteration, or rather perdition, is at laſt *Death* gotten, which in its bodylineſs is a cold fire, and a fiery coldneſs: According to the *Souliſhneſs*, a gnawing worm that continueth, devoureth, and never eateth, yet always conſumeth and ſtill begetteth again: According to the Spirit, *Death* is the Devil himſelf eſſentially, who hath begotten ſin, and ſin hath begotten him, the *Devil*.

Now darkneſs was good before the fall; for light was hid therein, which God commanded to come forth out of the darkneſs: The fire alſo was good before the fall; for life reſted therein, becauſe no flame was burning in the fire, nor was manifeſt. The change and alteration was good alſo before the fall; becauſe love did ſhew it ſelf therein, by the increaſe of the Creatures. Now ſince *Light*, *Life* and *Love* include all, therefore they were comprehended alſo in the contrary Elements; but they were ſeparated from the ſame, and thruſt out and parted through ſin; and ſo that which was very good became exceeding bad, and turned good and evil to a contrary and adverſe thing.

After

After the fall *Hell* and *Death* were begotten, and the fire was made manifeſt, Viſible and Corporeal; So that it went up into the height by Reaſon of ſin; ſo that by Gods permiſſion and command it may fall down from Heaven upon the wicked world, eſpecially it doth lye in and on the fiery Cherub before the door of Paradiſe, and guardeth the way to the Tree of Life; but in the glorious and joyful coming of the great God *Jeſus Chriſt*, this fiery Cherub muſt be gone and come down, and all contrary Elements muſt reduce to nothing, that is, they muſt no more Reign; and alſo the Devil himſelf muſt from above be caſt down, taken Captive, and in Priſon muſt be bound a thouſand years, to the glorious liberty and Redemtion of the Creature, from the Vanity, Curſe and Death, where all things as they were Created, will be renewed.

CHAP.

CHAP. IX.

Of the Principle or Original of that evil one, and of the Angels.

BEfore this Elementary world was Created of God, the Angels, and the Angelical world, and Paradiſe, which were above the upper waters, were firſt, and that ſo certain, as the nature was firſt before the Elements, and God before all things. Therefore always out of the upper things, things beneath were gotten, and the upper is always before that which is below, even as the Spirit is firſt before the Soul and Body,

Now the Angels God hath called through his word out of the ſame light, wherein God dwelleth after their ſpirit, for that end, that they ſhould ſerve him, and hath preſented them in the fiery flame, after the Soul, and as a wind, after their body.

Now the Angels being out of the light, wherein God dwelleth, therefore they can know on, in, and out of the ſame, what Gods command is, and this light is the face of God in Heaven, a ſpiritual food of the Angels, which light the Angel of the Children may behold, whereas on the contrary the Angels of ſinful men may not behold it, until the ſinner doth true repentance,

pentance, then his Angel may appear again before that light, and before the face of the Lord, of which there is great joy among the other Angels: But as long as the ſinner doth not repent; ſo long appeareth the Devil before *God*, and accuſeth the ſinner day and night before him.

Now amongſt *God*'s Angels *Lucifer* was the chief; for he carryed the Image of the clear morning Star, which was and is the ſon of [illegible]: but he was not content with that great Honour and Dignity; but would fain have been Lord and *God* himſelf, and no more a ſervant. This coveting was in *Lucifer* gotten by an ill look and eye toward *God*, inflamed within himſelf, in the ſame fiery flame, out of which the Angels, after their Soul are, and that ſo much and heavy, that the light did depart in his Spirit from *Lucifer*, and inſtead thereof an unſpeakable great darkneſs came out of the fire, which *Lucifer* himſelf had kindled; and ſo inſtead of Heaven, a Hell it ſelf.

So the fiery flame unknown to *Lucifer*, undiſcovered and hid, was blown up by himſelf out of envy and grudgings, ſo that it turned to an eſſential anger, yea to a conſuming fire, wherein at firſt did reſt the life; but was afterwards turned into a living death, which never dyeth, and a deadly eternal life made manifeſt, as a ſoul to Satan. At laſt through *Lucifers* pride a ſtrange wind was gotten in *Lucifer*, as a body unto him, and Satan hath quite loſt the Angelical Principle, and ſelf-ſubſiſtance, and became a ſtrange Bird, and a wild Fly.

Lucifer did try whether he could not be a *God*, or like unto *God*, which yet he was in his portion and meaſure, therefore he is called a Tempter and Satan, and he was become ſuch an one, namely, both a *God* and a Creator, and a Creature of his own, and loſt all

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all Gods Testimony wholly, as also the Testimony of good Angels. He is a Knave or Lyer from the beginning through sin, which hath begotten him, and he hath begotten sin, he is sins father, and sin is his mother; that hath begotten him, and he her through covetousness in the leering eye of self-love and imagination.

Now as sin is that evil, and found out in its Principle by *Lucifer*, so it hath turn'd him into an evil one, and one is the Principle of the other; and so he can be excused by no means. *So Lucifer* hath murdered himself, and hath lost the *Angelical Principle*, and is, and remaineth a forlorn Child, and son of *Perdition* the right Antichrist for ever.

Thus is sin gotten through coveting, and covering through looking upon, and looking upon through imagination, and that through self-love, and that through an arrogant liberty, this through *security*, and that through *wantonness*, where there is no fear; for as fear is the beginning of wisdom, so is wantonness the beginning of folly and sin. He that is fearful will not easily hazard upon sinning.

Lucifer was Created of *God* a good Angel, and that so, that he might easily have been kept from sining: *So* also might *Man* if he would himself; but *self-will* brought him to that sin, yea his own *wantonness*; but now he could not be so perfect Created, that he could not fall into sin at all. *The* reason is, because his weight, measure and number could not endure it; because he was not born of God, but had his Principles besides *God*, although through *God*; but what is born of *God* and of his seed, that cannot sin, because it is born of *God*, to whom it is impossible to commit sin.

Thus

Thus is made clear and manifeſt the mighty abundant difference in the *Creation*, which was very good at the *Renovation*, which was done in and on the old Creature, by means and help of the ſpirit of God, and among the new births from above of God, which is it alone to make Children and Heirs of God, and Co-heirs of Chriſt, unknown to the world, and their wiſe Children.

Now the Angels conſiſting out of *Wind*, *Fire* and *Light*, and the fall of *Lucifer* ſtanding before them as a warning; therefore they cover their feet and faces before God with fear and trembling, and are rather aſhamed of themſelves, that they may find grace before the *Lord God*.

Now they are a fiery flame for a protection of the godly, and a perdition and death to the wicked: God alſo is a conſuming fire in his Angels, not on, or in himſelf, and will come alſo with his Angels, and his *Power*, and with fiery flames to judgment.

CHAP.

CHAP. X.

Of the difference of the light and darkneſs, as alſo of the light and fire.

HItherto the light was not reckoned under the Elements by the wiſe of the world, though it be the firſt of them in the Creation, for in all Creatures the Bloud and Eyes are firſt, and not the Heart. Now the light is a going forth of *Gods* glory, and it never goeth down or decayeth in its ſpirit, and is a dwelling of the ſeven ſpirits of *God*, as the darkneſs is an habitation of Evil ſpirits. In the light dwelleth the ſpirit of the Lord, the ſpirit of wiſdom and underſtanding, the ſpirit of Counſel and of ſtrength, the ſpirit of Knowledge and of the fear of the Lord. All wiſdom underſtanding and knowledge, all judgment and examination, and every truth and righteouſneſs cometh from, and out of the light, and through the ſame.

And as the light doth illuminate the whole world, and maketh day, and is the day it ſelf: So it illuminates alſo every ſpirit in all living ſouls; and as there is no day without light, neither can be; ſo no wiſdom, nor knowledge nor underſtanding can be without light. But the light in its body, in our opinion, is a pure eſſential ſpiritual Salt from which all *Gemms* and preci-

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ous ſtones get their Colour; as alſo all Flowers and Beauties their fairneſs. All which the ſpirit of light doth work, and adorneth all things with beauties; for in the light all Colours are hid, and are gotten by the ſame, the ſoul of the light is nothing elſe, but a joyful Life out of *Nature*, as an Angelical Life, and his ſpirit and eternal love proceeding from the ſpirit of the Lord.

Out of this light *God* hath made the lights of Heaven, which are coagulated, living and comprehenſible lights, and are nothing elſe in their eſſence, but a ſpiritual eſſential and exceeding pure Chriſtalline ſalt, ſo high tempered, as ever any thing may be without any quality or property of heat; coldneſs, warmth, moiſtneſs, drought, and have their proper motion in and on themſelves; eſpecially the Sun runneth always with the light and day, but the Moon with the darkneſs and night, and the other ſtars in and on their places and order.

Thoſe lights of Heaven do ſhew always and every where clearly the power of the Elements and contrary Elements, what their operations be, through which powers all things in the whole world are finiſhed and wrought upon, but through the lights of Heaven no leſs then a Looking *Glaſs* ſheweth ſuch and ſuch you ſee.

Now the powers of the Elements and contrary Elements change and revolve daily, weekly, monthly, and yearly. Now becauſe out of the light cometh knowledge, which ſearcheth out all the depths in every ſpirit, ſoul and body, and preſents them in the lights of Heaven, propheſie, tell, and give to underſtand to the beholders, who are the Children of the light. The ſpirit of light ſearcheth all in all things, and ſheweth by the lights of Heaven every aſcendent or ſpirit

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in all things, and also in Man, namely what spirit, soul and body he hath received at his nativity, out and according to the Elements and opposite Elements, as also what spirits do incentre in him: All which if bad or evil Man may decline, or resist by the holy and good spirit, as a beast can shake off the dust or flyes.

Now the Lights of Heaven rule the whole world, namely acording to their time, and shew things present, past, and future: Now because every Element hath its spirits, as the Earth, the Water, and the Air, and their eyes are more spiritual then our bodily; they can therefore spy something in the lights of Heaven, and reveal it to Man: But the Children of light do not use the Commonion of such spirits at all, neither should it be; because it is the next degree to *Witch-craft*. The *Natural* Magick can do much; of which the wise men of the East made use profitably, who came to Christ: But the Angelical may do more yet, and much more the divine. But we must strive always after the best, and Man hath within him a threefold *Magnet* or Loadstone, whereby he can draw to him all spirits in the world, and can do *wonders*. But what saith the Lord to it *Mat.* 7. 22 *Luke* 10 20. For by the natural Magick, Devils may be cast out, and great wonders done by it. The Prince of darkness can turn to the shape of of an Angel of light, and will have every where his hand in the work. Now is a very dangerous time, because all spirits are stirring, because their end is so nigh, that it is hardly believed. The Air is full of spirits, and the he Earth also is full of them, and every man hath

hath his proper Angel, and his bad Angel also: By the good Angels all good things man doth, are set down truly, and the bad Angels observe all evil that man doth, and when once the books are to be opened, men will be judged according to their works and words. Well be it with him, who hath blotted out his black Register with repenting tears. The spirit we cannot see, unless our eyes be opened.

Lastly, between light and darkness, light and fire is such a great difference, as between life and death; blessedness and perdition; yea as between God and the Devil. The light is and will be an Eternal dwelling of God: But darkness and fire is an everlasting habitation of Devils and the damned.

CHAP XI.

Of the Principle of the fire, and its Myſtery.

THere is a threefold fire, namely, the fire of the contrary Element, the fire of the Angels, and the fire of the Devils.

The fire of the contrary element is threefold. Firſt before the fall, a ſtill reſting and unmanifeſted fire, without a burning flame. Secondly, after the fall, a kindled, manifeſted, burning, flaming fire. Thirdly, a cold wateriſh fire, which doth not burn, yet ſmoketh, & worketh into the earth upon Minerals, and Metals. With this cold wateriſh fire all things are forced, and the Metals alſo; for it doth calcinate them, and turneth them as it were into aſhes, deſtroyeth and openeth them.

This fire is chiefly threefold, as 1. *Vegitable*, which is as it were tempered, and is a well rectified Vineger, which is extreamly uſeful. Of which not many words, *Sat ſapienti dictum.*

Secondly, it is a mineral fire, which chiefly is the true ſpirit of *Nitre*, a ſpiritual water out of Salt-peter, which hath both heat and cold, and is Infernal and Cœleſtial.

Thirdly,

Thirdly, *Mercurial* or *Saturnine*, a ſtrong Salt that hath not its fellow. Without this no Metal is engendred, nor broken, or groweth, in which is a great myſtery hid, more then can be Imagined. But the true ſpirit of *Nitre* muſt not be prepared without a cold fire; for the raging, horrible, and furious Hell, which is in *Saltpeter*, muſt in its devouring and conſuming fire be over whelmed, drowned and devoured, and be reduced to a bleſſed Heaven.

Now when a Heavenly Water is at hand, then a new birth from above out of water and ſpirit can follow. Here lyeth hid a great *Medicine* in time of the raging Plague, Head-aches, Feavers, Stone, Gout, and many more diſeaſes, to be uſed. And truly the time is come, when all things muſt be made manifeſt; and although we have not yet with our hands prepared it; yet the ſpirit of wiſdom can teach us all what is ſecret and myſtical, who ſearcheth into all deepneſſes, and can ſhew, teſtifie, and make known to us that which no eye hath ſeen, nor Ear hath heard, and which hath never entred into mans heart.

Thirdly, There is alſo a Metalline cold fire, which reduceth all Metals, yea Gold it ſelf to nothing; only that noble grain in the Gold hidden, ſtayeth and remaineth, which cannot be forced, and that fire is Lead, *Saturn*, which devoureth all Metals, and conſumeth alſo it ſelf in the fire at laſt: Even as the common fire doth conſume and devour all wood, and at laſt it ſelf is conſumed, and goeth out: But in the Cinders that remain, there lyeth the treaſure hidden, which muſt be drawn out of it with hot water.

The Metals have two ſorts of waters, a Cold and a Hot, and both are fire. The Cold is *Saturn*, Lead, the Hot is *Mercury*. Now as the one is an extream Helliſh Cold; ſo is the other extream hot of a Helliſh Heat; ſo that by reaſon of heat it ſtands in a continual flowing, although it feels outwardly Cold.

Now in this fire water, the Metals, eſpecially Gold, after their death, are born anew, namely, in the Metalline world, and Reign; and yet are anew Clarified, Chriſtalline, Spiritual, Heavenly body; which is ſo glorious, that it can make inferiour and leſs precious, yet to his nature not unlike Metals to his own ſubſtance.

So much is it worth to know the nature of fire, and its myſtery, without which no good or profitable uſe of it may be had, for our good; for all muſt be killed firſt in the cold fire, even as it were through its Winter, according to the proceeding of nature, muſt dye and putrifie, if it ſhall be produced again in a new body.

Now the fire according to its principle, is begotten out of darkneſs, from thence it is produced, and returneth into it again: But darkneſs was begotten out of the *Nothing*, and that *Nothing* ſtood there in the beginning of the Creation to the *Something*, as a Teſtimony of that which was Created: For all that is made and Created, that was before *nothing*, and before it be faſhioned, then it was not faſhioned without a frame, and was as it were a *dark Ens* or *Being*, out of which afterward is born the Light, that is a faſhionable *Being* that is out of the *inviſible*, a *viſible* thing is made.

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Therefore the darkneſs and fire, in a good ſenſe, and before the fall, are an excrement of the Light, yet are good and uſeful, even as that which a Workmaſter heweth or cutteth away from that matter, which he intends to make ſome faſhionable thing: Even as Chips from wood are of the ſame ſubſtance with that which is framed out of it; yet an excrement of it, and when theſe Chips are flung into the fire, they return to nothing. So the contrary Elements when they are known, they are no more good, but an oppoſition, adverſe and ſtark nought.

Further be it known, that in the divine world are no contrary Elements, nay there can be none in it, although their power hath preſſed into it yea in the depths of God, in which it grew dark, when the *Lord* of glory dyed on the Croſs, and the fire of the raging wrath of God conſumed the ſame, and death and perdition killed him, Who can ſpeak it out, or who knows what this ſaying doth mean!

Alſo in the Angelical world there is no darkneſs, but yet there is fire. This Angelical fire is an *Excretion* of the light, out of which the ſpirit of the Angels is; and this fire alſo in the beginning, and before the fall hath been a quiet and unknown fire, and very good; becauſe it was and is the ſoul of the Light in the Angels: but after the fall it was manifeſt, known and turn'd to a flame, and ſuch a one wherein the raging anger of God doth reſt, in which all Gods Judgments do conſiſt, and come out of the ſame.

This fire now in the Angels with its rage, anger, and conſuming flame is not evil at all; but a juſt fire of Gods juſtice to puniſh the wicked. All anger, rage and judgment proceed out of the Angelical world, as alſo the Law, which was promulgated with fire. *Exod.* 20. *Acts* 7. 53, 38. *Gal.* 3. 19. *Heb.* 2. 2.

Of the Devils fire was ſpoken above: More things could be ſaid of the fire, which for brevity ſake we omit

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CHAP. XII.

Out of what, wherein, and wher by all things good and bad do ſubſiſt, paſs away, and yet how they laſt for ever.

ALthough our knowing and *propheſying* be but part; yet we will not quench the ſpirit, and we are not to deſpiſe *propheſying*: And the Reader in the *Lord* may know, that we have our wiſdom, be it about natural things, or ſpiritual, learned out of the Holy Scripture, and not out of pro hane writings; for the Bible is ſufficient to us to all wiſdom, and we uſed in 24 years no other book to find out wiſdom, but the Bible: Out of this book the ſpirit of wiſdom through the anointing, can teach us all things, and needs no other ſpirit or man to teach us.

Every thing in a word ſubſiſts only by *Salt*, they periſh without it, and in the ſame, and it laſteth for ever in them both good and bad.

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There is a threefold *salt*, namely a *Divine*, *Angelical* and *Elementary*. All must be seasoned with salt, if it shall last good, and salt is the most noble and wholsomest Balm, the best preservative and Conservative, the highest strengthening. The *salt* of the *Divine world is a true light, a Spirit and Water* from above, whereby we are illuminated, breathed on, and baptized, yea seasoned and salted, that the hellish may have no power over us. For every one must be seasoned with fire, and must be tried with fire, who and what doth subsist in it, that is blessed, else it is nothing at all. *Mark* 9. 49, 50. 1 *Cor.* 13. 14. The salt of the *Angelical world* is a quick life, in its glory concentred of God into the Tree of Life; which when it shall be broken at the glorious coming of *Jesus Christ*, then all Created things in Heaven and Earth, in this Elementary world, he will so gloriously and powerfully season with salt, that they shall be freed and redeemed from sin, *Curse*, *Death*, *Devil*, Vanity, Pain and Misery, and that will be a noble food at that great *Supper*, of which as of an *Angelical*, and *Cœlestial* Manna, all flesh, that is, all Created things and whole Creatures, shall eat, and drink, and feed, And then also shall be put away the sharp, bitter, sowre, consuming, devouring, perishing, and to nothing, reducing *salt* of the contrary Element, it shall dye, and to its place be separated. Of the elementary *salt* we have spoken already above.

There is another *salt* also of the contrary element, which is threefold; namely in the Earth, *Sea* and Air. The *salt* of the contrary element, is a sharp devouring, consuming *salt*, and reigneth in all Creatures, and is always mixed with the good *salt* which in the consuming sharp *salt* is held Captive, and can no sooner be set at liberty, till that which holds it Cap-

tive be drowned and killed by a cold fire, which is a water above mentioned.

This *Salt* now is predominant chiefly in the *Minerals* of the *Earth*, in the *Mineral Salts*, as common *Salt*, *Vitriol*, *Saltpeter*, *Alume*, *Salmoniak*, *&c.* and is as it were fixed in this. In all *Sulphur*, especially in the common *Sulphur* the *Salt* of the contrary Elements is flying: But he that can make it fixed with a cold fire hath a more precious thing then Gold is. But what is more abused then *Saturn*, *Saltpeter* and *Sulphur*? They shoot it into the Air, being so precious. O malice and wickedness of men! Is it not so that God hath made choice of things, which the world holds to be ignoble, fooliſh, and rejected, and base.

Lastly in all Arsenicks is the *Salt* of the contrary Elements, essential and spiritual. True it is a right Poison, but having an essence, why should not some thing be hidden in it.

It must be carefully and purely killed with a cold fire, and be reduced to a new noble birth.

It is to be observed by the by, that every Lee, especially that of quicklime is a cold fire, and that same in the unmature Metals, that have yet their *Sulphur*, *Mercury* and *Arsenick*, may doubtless be of good use, especially in some Iron or Copper *Mines*, in which the Sulphur of *Sol*, the glory of Gold sufficiently appeareth; for the flying must through a fixed, be made firm and glorious. And truly herein is more hid then the world believes.

Now in the *Salt* is both *life* and *death*: And as good things have their *Salt*; so have bad, and both are firm, the good therefore; because the life is in it; and the bad also therefore; because there is both *life* and *death* in it. For what death killeth with extream cold-

coldness, that life reviveth again by fire: Therefore the fire is the life in the Devil and his Children, and the cold is *death:* But it is such a life which is not of God, nor out of the light and love but out of the Devil himself, out of darkness and anger, which is with unspeakable torment, anguish, pain, misery.

The *Salt* in the Sea is a soulish *Salt*, raging and furious, of which something may be said, because a *Mystery* is hid in it; it shineth also in its fire, and is a *Sulphurious light* so that it may be seen.

Lastly, the Salt in the Air is essential, and Arsenical, and poisoneth things on Earth, man, beasts and fruits, *&c.* These three sorts of *Salt* of the contrary element, are made known after the fall, therefore we must separate *Salt* from *Salt*, that is good from bad, to reject bad, and embrace that which is good In the end all bad things fall to the Devils share, especially the contrary elements with their *Salt*, which maketh up the fiery pools, devouring and gnawning, and yet not consuming, living for ever; yet not alive, but dead, dyeth for ever, and yet never liveth: And thus it hath rightly the name of a contrary element.

CHAP. XIII.

Of the Creation of the World.

NOw having known the *Principles* in their ſubordinates, and the *Center* concentrated both in and on the Elements, as alſo in the contrary elements; thence we may obſerve how all things are Created by the *word*, and then to know alſo what *Scha Maſm* is, of which is written in the book of the Creation, that God *Elohim* in the beginning *have* Created *Scha Maſm* which the Interpreters have rendred *Heaven* and *Earth*, which runneth contrary to the Text, and againſt *the order of the Creation*. Who can tell us what *Scha Maſm* properly is? True we cannot ſpeak with Tongues; for we are more taken up with *Propheſying*, according to the grace beſtowed upon us. Therefore we will give the interpretation of it to others, to let them ſearch, to learn what *Scha Maſm* meaneth.

So much is known, that out of *Scha Maſm* all other things are come, as alſo the water, out of which *Heaven* and *Earth* in the beginning of the Creation were Created; for it is not enough that we know, how that the world was Created out of the *water*; but we ask alſo from whence came that *water* then, out of which the world was made? For the wiſe go after *Wiſdom*, even to her depths, and give not over

over, till they find the bottom, and all Principles.

The book of wisdom saith, *Chap.* 11. *v.* 23. *The whole world is before thee, God, as a moment of the little Tongue in the Weights and Scales, and as a drop of the Dew that falleth in the mornings upon the Earth.*

It is manifest, that all *Water* and *Dew*, before it is a bodily *Water*, is first a *Vapour*. But how, and out of what, and from whence, and whereby that *Vapour* ariseth, must be searched into: And in our opinion it is nothing else, but such a bodily spirit, who in himself incloseth all in all, and yieldeth and giveth all to all, and at last gathereth all to himself. Out of which now the world is Created, that same is also in all things, and without it there is nothing no where, and when that is taken away from it again, then it can be no more of a being.

That we may set out the depths of the Creation, out of which it was produced, these are threefold. First the *Word* of God in which is Light, through which all things were made, and that which is in all things, is instead of the spirit, according to the highest degree in the Creation of the world; and this is the true spiritual Seed of all things, without which nothing is, neither can be. Afterwards is the *Soul* of all the world, and is distinguished from *God*, as the *breath* from the *spirit*, and is the *breath* of the *speaking Word* of *God* and instead of the soul is the true life of all things, according to the highest degree, and is the *soulish seed* of all things in the world.

Lastly, the salt is the body and bodily seed of all things, and of the whole world, in which dwelleth and resteth the *Word*, and the *Spirit* of *God*.

These three hatch from themselves a *water*, which is a *Scha Majm*, out of which the whole world hath

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its *original*, according to the middle degree, but the lower degrees are the elements. These three give and set down the three general Principles for the Creation, as God, the Nature, and the *Elements*: And again these three, the *Spirit*, *Wind*, and *Water*; and at last in these three every Creature, and all is inclosed totally in the *Light Life* and *Love*.

The *word* is *God*, and *God* is the *Word*, the *Spirit* is the *Nature*, and an *out-breathed breath* of *God*, and the *Nature* is the *Spirit* and *Soul* of the *World*. The *Salt* is an element of all elements, and the elements in their glory are nothing else but a Salt, αλς. Out of these three consists *SchaMajm*, and the whole Creation of the world, in each and all their true Principles. In all Creations the *word* is the beginning, the *spirit* the middle, and the *salt* is the end.

In the beginning of the *Creation SchaMajm* was unfashioned and unframed; there were also *darknesses* over the face of the depths, and there was a *Chaos* or confused being: But the spirit of the Lord moved upon the water, thereby it became *seedy*, and the first thing that was Created in it was *Light*, but was comprehended of the *darknesses* so long, till God said *Lehior*, *come forth thou light*, and *come before* the day, and make a day, that it may be *Light*: And presently light parted from the darkness, and is according to its body and being, an essential most refined spiritual *salt*, which not otherwise, but by the eye may be brought to the sense. The *darkness* containeth in it Fire, and the *light* was parted from darkness, and the fire lay secretly hid therein, which afterward by reason of sin broke forth to be visible; and is called not *Or*, *Light*, but *Ur*, *Fire*.

After the the *Light* was Created the *Heaven*, a Firmament out of the *water*, as *Ice* and *Chrystal*:

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In which the flying fouliſh *ſalt* of life became fixed an firm, and *Heaven* it ſelf is ſuch a *ſalt*, in which dwell all the *powers* of *life*, and of the *ſoul*, and from thence from above are poured forth into the nether world through the *Spirit*, *Wind*, and *Air*, whoſe body is the water, into which the flying *ſalt* is carryed.

After the *Heaven* was Created, the *Earth*, the bodily Centre of the world, a groſs body which containeth in it ſelf the *fixed ſalt* into which *earth* all the *elements* do incenter. The light is compared to the *divine world*, *the Heaven* to the *Engliſh*, and the *earth* to the *elementary*.

Above the *Heaven* and the *Firmament* are the *ſpiritual*, above the waters, into which *nature* doth pour forth it ſelf, which above the upper waters have their world, and the true *Paradiſe*, where there is meer *light* and no *darkneſs*. Which world in theſe laſt times is made manifeſt, in which the *Nuptial* of the *Lamb* and his *Bride*, and the great true *Supper* will be kept: Thoſe that in the firſt Reſurrection and Change at the coming of *Jeſus Chriſt* have part, ſhall meet the *Lord*, and taken up into the *Air* to go with him into *Paradiſe*, and ſhall thus be with the *Lord* always. The whole Sphere of the world of earth and water are carryed and held up by the air, even as a body is kept and held up by the ſpirit and breath, that it may not fall.

CHAp.

CHAP. XIV.

Of the particular Creation.

THe Creation in its order is threefold. First General in the *SchaMaſm*, which was the first *Materia*, and is yet, out of which corporally all things are Created, into which all Principles come together, and are concentred: Afterward *Special*, on and in the *Element*, as *Lights*, *Heaven*, *Earth*, and *Water*, *Spirit*, *Wind*, and *Air*, are contained in *SchaMaſm*. Laſtly Particular, as in all theſe things, which out, on, in, and by the *Elements* were Created, produced and made.

The firſt that was made in the particular Creation, were the *Vegitables*, all growing things on earth, as Graſs, Herbs, Trees, amongſt which the Vine Tree is the chiefeſt. Now every thing hath its proper ſeed in it ſelf: Therefore here ceaſeth Creation, and *Conception* and *birth* begins, out, in, and by its own ſeed; but at firſt all things were brought forth out of the earth, on Graſs, Trees and Herbs, through the *Word*, *Spirit* and *Salt*. The *Salt* hath given to the Graſs, Herbs and Trees their bodies, which they all have in them. The *Spirit* hath given them Power and Virtue, eſpecially for Phyſick; but the *Word* giveth the bleſſing to it. The true Phyſick, Virtue and Bleſſing may be ſought, and gathered out of the ſalt of the earth,

earth, and of every Herb, and be made Corporeal; and at the time when it doth *greeny*, that the essence may be extracted, and reduced to a Spiritual and Cœlestial body, which cometh forth *green*, and yieldeth power to Physick.

Christ saith unto his *Disciples*, *Mat.* 5 13. *Ye are the Salt of the Earth* The Reason, because thereby the whole world was seasoned, and made fertile, that it did grow up to everlasting life and happiness. But now all *Salt* is become *unsavoury*; the Reason, because there is no *Spirit* nor *Word* of *Life* in it. Therefore it is cast upon the *Dunghill*, and trampled upon: And behold the *Lord* will Create a new one *Amen. Halelujah.*

The particular Creation hath begun from, and on the *lower*, and went upwards. As now the earth is adorned with Grass, Herbs and Trees; So had God on the fourth day adorned the Heaven and Firmament with Lights, Sun, Moon and Stars, which came forth and grew out of fixed flying and *flying-fixed Salt* of the *Heaven*, and are even as the precious stones of the earth. They are fixed in their Heavenly body, and at the highest temper, but they are flying in their course, although some of them do stand still.

The chief Lights of Heaven are the seven *Planets*. *Saturn* is the highest, and belongeth to the earth, and standeth to the earth; who knoweth whether he were the highest at the beginning, or whether he came to be the highest after the fall, and that *Mercury* was to give place to him. Many things are to us hid, and much of mystical secrecy is in them. For *Saturn* eateth all, and is *Death*, and domineers over all. But *Mercury* maketh alive and growing. Of all much were to be said, but *Sapienti satis.* Therefore we must take good heed to the contrary elements, which

over

over the fall ruled over all: But we muſt be careful and witty to rule over them, that *death* may be drowned and ſwallowed up in victory.

On the fifth day God Created out of the Waters all things that live therein, and alſo the Birds out of the *flying ſalt* in the water: Hence it is that they are ſo flying: and theſe have their particular conſideration by reaſon of the *flying ſalt*, and in their Feathers they are *Phyſical* in *flying Mercurial* diſeaſes, as in the Falling-ſickneſs, Madneſs, Giddineſs; for theſe diſeaſes have their original from the Spirits, through Gods permiſſion, and muſt be cured with a flying Salt, which is reduced to the higheſt degree.

Be it known alſo, that there is great Virtue in Precious ſtones, as in *Pearls*, *Amber*, *Coral*, namely, when they are firſt baptized with a Cœleſtial water, which be altogether *Spirit*. The *Load-ſtone* alſo hath its myſtery: And who can tell all? We may well ſay, *Great are the works of the Lord*: He that obſerveth them taketh delight therein, and to them they are propounded. On the ſixth day *God* Created all the *beaſt of the earth*, *and the Worms*, *and at laſt man*, with him he cloſed up the Creation. Among the *Vermins* or *Beaſts*, the *Serpent* is the Center; in the beginning ſhe did not creep upon her belly, and did not feed upon earth, but that was laid on her as a Curſe from *God*. Whether ſhe had Wings we will not deny: There is great ſubtilty in her, and a Myſtery hidden therein: At the beginning ſhe was not venomous; and among all the Beaſts ſhe was the next by and about Man, as ſhe will alſo be the next about him in the new world, when that enmity is at an end. *Iſa.* 11. 8. No Creature is ſo bodily fair and ſubtil as the *Serpent*. Now becauſe ſhe was at firſt always about Man, therefore the *Devil* did perſwade her to perſwade

ſwade Man, that he ſhould break of the Tree of Knowledge, and eat of the fruit thereof.

Becauſe the *Serpent* is Mercurial and flying, and is the Center of all Beaſts, therefore needs muſt there be a great myſtery in her for Phyſick, if rightly prepared for the Mercurial diſeaſes, eſpecially being full of bones.

Therefore God hath finiſhed the work of Creation on the ſixth day, with and on man; of whoſe Creation hereafter; and on the ſeventh day the *Lord* did reſt, and bleſſed that ſame day. The ſix days bear a Curſe by Reaſon of ſin; but the ſeventh day that now truly cometh, that bringeth bleſſing and reſt, Joy, Honour and Glory; which joyful day of our Redemption, we through the ſpirit of Propheſying do annunciate to all Creatures under Heaven in an everlaſting Goſpel, and a very joyous Meſſage, which to annunciate is given to us from the ſpirit of propheſying.

CHAP. XV.

Of the Myſtery of the Word.

IT is known out of the Holy Scriptures, that all things are made and Created by the word, and that yet all things are made by the word, and are preſerved through the word. But here we will not ſpeak *Theologically*, but only *naturally* according to the Creation; Neither do we ſpeak *Theoſophically* of the depths of God, both which we ſave till another time and place.

The word of Creation is the general power of God, out of which, in which, and by which all things are, ſubſiſt, and will be. This general power of Almighty God every Creature makes uſe of for its beſt good: But only Man abuſeth it, as alſo do the Devils and Spirits by Gods permiſſion: Hence it cometh, that men muſt give an account of every idle word; becauſe they have abuſed the breath of the Almighty, and uſe it to ſin. Oh, that I could lay a Lock to my mouth, that I might not tranſgreſs with my Tongue.

Becauſe now all Myſteries are hid in the word, therefore the ſame alſo performs all things in the world: Therefore we will ſay, that hence ariſeth a three fold Magick through faith, that is a power to know ſomething to bring it to an effect.

First there is a *Natural Magick*, which cometh out of *Natural Faith*, wherein there is ſuch a *Magnes* or *Load ſtone*, that it can draw all things to it. This faith is gotten in *Man*, either of nature in his ſpirit, which is the true and right aſcendent, namely the ſpirit of man, and by no means this or that Aſtre or Conſtellation, as the ignorant do imagine, which is only *in ſignum aſcendentis*, &c. Or this faith through the art and inſtruction of the natural *Magick*, is wrought in man, ſo that his ſpirit receiveth the aſcendent, and rejoyceth in the ſame. As the aſcendents in man may very well be tranſmuted, tranſplanted, and altered by the ſpirits.

Of his natural *Magick*, without Witchcraft, the wiſe men of the Eaſt made lawful uſe, who knew the Star, and proceeded ſo far therein, that they got not only great knowledge, but have alſo done wonders.

This natural *Magick* is learned out of the true and perfect degree from the Spirit of God, and goeth before and beyond the aſcendent, becauſe commonly other Spirits do mingle themſelves into it. This *Magick* art *Daniel* and his fellows had ſtudied, as alſo *Moſes* the Prophets, and went beyond the wiſe men & Magicians of *Egypt* far with their skill.

From this natural *Magick* art the falſe Magicians took theirs, and becauſe the true aſcendent was not in them, namely the Spirit of God, but had only their Elementary, or their Maſters aſcendent, therefore alſo *Lucifer* made ſhew of an Angel of *Light*, and became aſcendent in them, and made *Sorcerers* of them. Now as true Magicians know and perform all by the Word of God, which ſpeaketh in them, operates out of them, and by them; ſo the *Sorcerers* abuſe the word in its power, and perform wonders thereby, till *Moſes* his ſtaff and

Serpent devoureth theirs, and *Daniels* wisdom exceleth all the others wisdom.

Balaam was a right natural Magician; but the covetous spirit was ascendent in him, that he went to the *Sorcerers*, that is to the spirit of Sorcery, and the spirit of Avarice had blinded his eyes, that he could not see the Angel that resisted him, but the Ass saw him and was shye, therefore *Balaam* must be kill'd by the Sword, as others that deserved it. *Num. c* 31. *v.* 8.

Out of this false *Magick* art come all *Sorcerers* and *Witchcrafts* with their bewitching spels, tokens, words and works, and all those that have familiarity with Spirits: Let every one take heed of spirits, and let them not rejoyce when spirits draw near unto them; but rather fly from them, and pray to the father of *Lights* for the Holy Ghost, that he may come to them.

Secondly, There is a Prophetical and Apostolical Magical art, which cometh out of faith of Gods Spirit in his Children, in which the word with glory dwelleth; the same speaks to them, in them, as in the Prophets we read, *The Lord hath spoken to me*; namely, not always outwardly with a loud voice, but rather inwardly. Thus old *Simeon* had an answer from the *Lord*; thus the *Lord* also spake through the Ephod, &c. By this Magical art the *Prophets* and *Apostles* have done so many Miracles, raised the dead, and only by the word.

This Magical art the Devil presumeth to imitate, namely that the word should speak out of *Chrystals*, by looking into it, out of Rings, wherein perhaps dwelleth a spirit, and speaketh out of it, *&c.* But this is not the word, but only a spirit bewitched into it.

Lastly, There is yet a higher *Magick* of Gods Children, which worketh over and beyond nature, and that through *faith*, as when *Moses* divided the waters with his Rod, and *Joshuah* bid the Sun and Moon to stand still

ſtill, and the like; which things are beyond the courſe of nature, but all is done by and through faith: So alſo when *Elias* ſhut up the Heavens that it ſhould not rain, and all theſe things are performed in, out, and by the power of the word of God, which when it calleth and commandeth, then it muſt ſtand there.

The *Sorcerers* alſo think to make uſe of this *Magick*, but theirs is meer Witchcraft by Gods permiſſion; and yet things are performed really by them, even as the *Egyptian Sorcerers* brought up Frogs, *&c.* but not by the finger of God, but by the ſpirit of the Devil, by which ſhortly the three unclean ſpirits and Frogs will do wonders, to ſeduce the Kings of the earth, as alſo other falſe *Prophets*. *Rev.* 16. 13. *Mat.* 24. 29. Laſtly the word ſpeaketh out, in and by all things, becauſe it is in all things, and that by the ſignature and mark of every thing in the external viewing, and ſheweth clearly what is hidden within of power and virtue, if only the ſpeech and voice of the word could be heard and underſtood: But in the renewed future world, all theſe things will be clear and manifeſt to the praiſe of God.

CHAP. XVI.

Of the myſtery of the Created lower viſible things.

GOd hath brought forth all Created viſible ſublunary things out of the inviſible that were ſo at the beginning, he made them to ſomething and viſible, and gave to every of them a *Body*, *Soul* and *Spirit* after their kind, and in them he hath hid his inviſible glory, that is the inviſible in the viſible. and the Cœleſtial in the Terreſtrial. This is the myſtery after which we muſt diligently ſeek, that is after the hidden *wiſdom*, which no eye hath ſeen, nor can ſee, neither ear hath heard, nor hath it entred into mans heart.

All theſe ſublunary Created things viſible, have a Terreſtrial body, and is viſible: But they have alſo a Cœleſtial body hid within them inwardly: The ſame is ſo long inviſible, till the viſible body is diſſolved and broke; and afterward the inviſible body is ſet forth to appear viſibly, which is heavenly and Spiritual, conſiſting out of water and ſpirit, and is nothing elſe but a Chriſtalline, yea new born ſalt of life, which cannot be overcome by the contrar. Element.

Further, every thing hath a *ſouliſh life*, that is ſuch a one which muſt fetch breath out of the common air, and this is nouriſhed by the ſame, a life, which in a moment is and muſt be mortal, ſo that nothing is laſting of it. Now to this *ſouliſh life* is a quickening Spirit, which doth not fetch breath, as the

ſouliſh life; but it hath life, and is in it ſelf a Spirit of life, and not a breath, and hath eternal life in him, and is nothing elſe but the Spirit of God, and the breath of the Almighty that quickneth all. Laſtly, all things have a ſpirit, that returneth thither from whence it came, and doth not ſtay in the dead; becauſe it is not the ſpirit of the dead, but of the living, and is the Spirit of God, which in and by the old Creation and Creature doth not ſtay for ever, but only in and by the *new*, which is from above. Thus nothing is laſting in this world, but *vanity* and *corruption*, but it ſheweth to us clearly, how that all theſe Created ſublunary viſible things are an Image of the things above.

This myſtery God hath diſcovered to his Children and to the wiſe, that namely this lower Created viſible Elementary world is an Image of the upper viſible Spiritual, Cœleſtial, yea divine world. Therefore when the viſible Elementary world doth vaniſh, then the ſpiritual world yet inviſible, will be made manifeſt and viſible: Therefore there is no Creature, which doth not ſhew the myſtery of the ſuperiour ſpiritual world; of which myſtery and wonders in the future renewed world in *Zion* will be preached.

Now the Apoſtle ſaith clearly, *We do not look upon the viſible, but upon the inviſible*, 2 Cor. 4. 18. *Seek the things that are above, and not the things on Earth.* Col. 3. 2. *In my fathers houſe are many dwellings that laſt for ever*, ſaith Chriſt. *John* 14. Why ſhould we regard the viſible things which are fading away. The Apoſtle ſaith, *If there be a Souliſh body, then there is a Spiritual body alſo.* 1 Cor. 15. 44. *And when this houſe of our Earthly Tabernacle is broken, then we have an houſe from above of God, which*

is not made with hands. 2 Cor. 5. *There are terrestrial bodies, there are also Cœlestial.* 1 Cor. 15. 40. Yet always the Spiritual, Cœlestial, and yet invisible, are hid within the fouliſh, Terreſtrial, and viſible.

Now as God his inviſible glory continually poureth down into this ſublunary world, ſo he gathereth it to him again, and then when all is ended in the end, he will ſet them before him in a new Creation, as it is written *Rev.* 21. 5. *Behold I make or Create all things new.*

But before this new Creation cometh, the renewing of the old Creation and Creature goeth before; Namely, in the joyful coming of the *Lord*, which will be with great power and glory, becauſe all ſhall be ſet free that is called Creature. *Rom.* 8. 23. From the Devil, Curſe, Death, then will be the joyful *Jubile.*

Now we muſt know, that there will be great difference between the renewing, and the new being it ſelf. The old Creature is made new in its old being; but the new Creature hath a new eſſence, and that not from below, as the old, but from above, For above is the right eſſence, below is only the type and Image; this is the myſtery we are to obſerve. Above are the right Principles and Elements; theſe below are only a ſhadow: Below are meerly Terreſtrial bodies; but above are the Cœleſtial, although they are hid in thoſe below.

The Terreſtrial bodies are meer Aſhes, but the Cœleſtial are a noble ſalt of life. The Terreſtrial life is only fouliſh and a mouth full of breath: If that be gone, then down falls all. But the Cœleſtial life is an Eternal life and cannot dye. The Terreſtrial ſpirit is but a wind, if that be gone it flyeth into the air and vaniſheth,

vanisheth: But the Spirit of God is a quickening Spirit, even as God himself is.

Now as all things are an Image of the Heavenly, so in truth the fouliſh *Adam*, and Terreſtrial *man*, is an Image alſo of the Spiritual *Adam*, and Heavenly man, which is *Chriſt* in *God*, and *God* in *Chriſt*. This is the great and miraculous Myſtery which thou O *man*, O *Adam*, O thou Image of God chiefly above all things ſhouldſt obſerve, that thou maiſt know thy ſelf in God, and God in thee, and maiſt know and learn what man is, what *Adam* is, what the Image of God is, that is, what thou thy ſelf art (of which in our book *Adam*) which is the greateſt wiſdom; Namely for one to know himſelf, after a perfect and true knowledge, which is ſpirit and truth: He that doth not regard this, but deſpiſeth it, which yet is Gods Image, rebuketh himſelf, and will be rebuked of God alſo.

CHAP.

CHAP. XVII.

Of the Creation of man and his Anatomy.

MAn hath nothing ſo much to care for, as himſelf that he may know his own beſt, and ſalvation, Now he that knoweth himſelf aright in ſpirit and in truth, knoweth God alſo, and all things. Therefore mans knowing himſelf availeth moſt to himſelf. Now to ſpeak briefly, all things, and man alſo conſiſt in *one*, *three* and *ſeven*. The one is individual, a ſelf-ſubſiſting in it ſelf. The three are Body, Soul and Spirit. And the ſeven are chiefly the *ſeven Powers*, after the *ſeven Powers* of the ſeven Elements, and after the ſeven Spirits of God, which ſeven Powers every Creature hath in it ſelf in its glory.

Even ſo *man* is an only man in himſelf perſonally, ὑφισάμενος *individualiter*, in his ſelf ſubſiſtance: but is put together of three, as of Body, Soul and Spirit, and is teſtified by ſeven Powers, as 1. by *Moving*, 2. by *Hearing*, 3. by *Seeing*, 4 by *Smelling*, 5. by *Taſting*, 6. by *Thinking* and *Reaſoning*, 7. by *Sounding* or *Voice*. *Moving* containeth the life, to feel, ſee, go, *&c.* are reckoned all to one.

In this part now *Man* is *Souliſh*, like unto the living Souls and Beaſts, which have all theſe but in their portion and meaſure, number and weight, namely as much as belongeth to them. According to this, man hath no more then they, and hath with them a living Soul, out and after the Elements, of equal beginning out of the earth, and of like going down to the earth again,

again. *Sal.* in *Eccles* 3. 19. After, Man hath more then the Beasts which is out of another world, namely out of the Angelical; which is the *Mind*, which in its spirit is a *Preacher* of the Law, in all men from Nature, and hath the Knowledge, Will and Conscience to good, directs Man to all good, and accuseth man in evil things, in his Conscience. *Num.* 2. 15, 16. Lastly, Man hath also a higher and more glorious thing in him, which is the Breath of the *Almighty* a Heavenly Soul and life from *God*, which God breathed into the first mans Nostrils and face, wherewith he hath marked and testified his divine inward love to his Image, in and on a piece and part of the Eternal light and life. *Gen.* 2. 7. *Job* 27. 3 *c.* 33. 4. According to this part, Man is Immortal, because he hath such a treasure within him, namely the Breath of the Almighty, and thus herein he is very much distinct from the beasts, yea, he is above the Angels In this Heavenly Soul is hidden the Kingdom of *God*, and in this Breath of the Almighty consists the true *Manhood*, by which he becometh a true immortal man: But in the other Elementary part, he is like unto the Beasts, Terrestrial, Corruptible, Mortal, Dust and Ashes,

Now man having received at the Creation such a part out of *God*, from thence he can be made partaker of the new birth, Creation and Creature from *God*, of his Nature and Essential seed, which is the most holy Flesh and Bloud of the *Word*, which is *Christ*, and thus the new man is the new Creature out of *Gods*, and his quickening *Words* seed, that is of *Christ*, and of this Spiritual *Adam* and Heavenly man, of his flesh and bone. *John* 1. 13. *c.* 3. 1. *John* 3. 9. 1 *Pet.* 1. 23. 2 *Pet.* 1. 4. 2 *Cor.* 5. 17. 1 *Cor.* 15. 45, 47, 48. *Eph.* 5. 30. This Seed of *God* Man receiveth into his Heavenly Soul, through the Holy Spirit to a new life of

Gods

Gods Inheritance: And this body together with this Heavenly Soul, and the Holy Ghoſt from God in its full ſelf-ſubſiſtance, doth not perſonally appear, till after the Angelical glory and laying down of the ſame body. Laſtly, in the end it entreth into the divine world: Hence it is ſaid not to be manifeſt yet, what the Children of God are, 1 *John* 3. Only in a *Riddle* and *obſcure word* is it ſpoken of.

After the part of the firſt Reſurrection of the changing, at the coming of Chriſt, and according to the Jewel of the Heavenly calling, all theſe that are partakers of it, receive an An elical body, life and ſpirit, therewith they enter into *Paradiſe*, and the *Angelical world*, and will be ὡς ἄγγελοι, like to the Angels. *Mat.* 22. 30. *Mark* 12. 25. *Luke* 20. 36.

Each body of *man*; alſo the ſoul and ſpirit are nouriſhed and preſerved from that, from which they come and are taken a. the Elementary body out of *Water* and *Earth*, the ſoul out of *Wind* and *Air*, and the ſpirit out of *Heaven*, and go again into the ſame, when they are diſſolved.

According to the Elementarineſs there is a threefold body in man, whilſt he liveth out of *Water* and *Earth*, when he is dead, out of *wind & earth* till the Reſurrection, & when he riſeth out of Spirit, Light and Heaven, and know that every Element hath its proper body, life and ſpirit. Further Gods Holy ones reſt after they depart in the Elementary part in the Earth, Grave, or where they are deceaſed. So *Samuel* was heard out of that place of his Grave where he deceaſed, to pronounce a ruine to the rejected King *Saul*. According to the Angelical part they reſt in *Abrahams* boſom, which are the Chambers of the Juſt in the high Heaven:

ven: But according to the divine part, they are in *Paradise*; of all three the Scripture testifieth clearly.

Lastly, Infidels come to Hell and Prison with all, except the dead body: But those that have sinned against the Holy Ghost, and have no pardon for it, neither in this nor in the other world, are buried in the *Death*, because they have committed a deadly sin. All the dead rise incorruptible, that is in a Spiritual and Cœlestial body. But what glory or shame every body shall receive, shall be known after the general judgment is past

CHAP. XVIII.

Of the Image of God, after which Man is Created.

THat man is Created after Gods Image, is manifest out of Scripture. *Gen.* 1. 26, 27. *Jam.* 3. 9. But only this is the question, what this Image is, after which *Man* is Created. Every Creature or Beast are made after their own Kind and Image, but Man only after Gods Image. This Image is Christ, ὅστις ἐστὶ σωματικὸς εἰκὼν ἀπαύγασμα, essentially, bodily the Image of the invisible God. *Col.* 5.15, For God is a Spirit, and and may not be felt nor seen, unless it be in his essential substance, and substantial essence. Even as Man in his true Manhood, after which he is distinguished from all other living Souls, a Spirit or Spiritual in and on his Spiritual Soul, and Mans Spirit cannot be seen, felt or known, otherwise then in his body, in which he dwelleth with all his fulness. So the invisible God, who is a Spirit, cannot be seen or known but in *Christ*, and his substantial body, as in which God the Father,

the

the *Word* and the *Holy Ghoſt*, together with the whole fulneſs of the Godhead dwelleth bodily. *John* 14. 9. 1 *John* 1. *Col.* 2. 9. And this is the Spiritual *Adam*, a quickening Spirit, the Heavenly Man, the *Lord* out of Heaven 1 *Cor.* 15. 45, 47.

The Image of God is threefold; Namely 1. the Image of the Eſſence eſſentially, after man is, his own Image in his own proper Eſſence and Body: So *Chriſt* alſo is the eſſential and bodily Image in God, even as Mans body in Man, and ſo is *God* in *Chriſt*, as Man is in his body, his own eſſential ſelf-ſubſiſting bodily, and perſonal Image. 2. The Image of that form, on the outward appearance of that form, Face and Members, 3. The Image of the living properties, Power, or what name ſoever it may be called. *Here* is manifeſt the Myſtery of the Image of God, and that *God* in *Chriſt*, and *Chriſt* in *God* was much ſooner a Man then we; for we are in all things faſhioned after him, and ſo his *counterfeit*.

Chriſt the Image of God, and Man who is out of Gods Image and honour are thus diſtinguiſhed; Namely, 1. As the Image and Eſſence. 2. As Eſſence and Eſſence. 3. As Spiritual, Heavenly and Divine, and as Souliſh, Terreſtrial and from beneath, that is as *Adam* and *Adam*, Man and Man, and as above and beneath. The Souliſh *Adam* is not an Image of God after the Eſſence, as *Chriſt*, *Reaſon*, becauſe his Eſſence is Terreſtrial, and from beneath; but in and on that Terreſtrial body only that Image in that manner, as a counterfeit, and that in a Terreſtrial *ſouliſh Eſſence* from beneath out of the Earth: So is the Souliſh *Adam* and Terreſtrial Man, an Image of the Spiritual *Adam* and Heavenly man, as a ſtony wooden or Image of Wax of a living mans Image, is not in humane Eſſence, on the Fleſh and Bloud, but in another being.

Now

Now as Essence and Essence are one distinct from another; so is frame and frame. 1, The inward form of God, is the most holy Godhead, which with all fulness dwelleth bodily in Christ. Of this form man hath received the Breath of the Almighty in a Heavenly Soul to his inward essential form and true Manhood. 2. The bodily visible, palpabl and personal form of God, essentially in which God personally appeared, and personally was made manifest, is the flesh of the word the body of *Christ* After this man hath a body of flesh, bloud and bones, but not Divine, Spiritual and Heavenly, but Soulish, Terrestrial, and from beneath. 3. The manifest face. πρόσωπον, and looks, and presence on the head, body and all Members, and their Powers and strength. After this also is Man framed, and thus to be looked on; in which consideration many Mysteries may be observed, although the spirit of Errour saith, as if God had no Head, Eyes, Ears, Face, Nose, Mouth, no Hands nor Feet, because he is a Spirit, which rather befalls those Spirits of Errour, he hath Eyes and seeth not, neither acknowledgeth the Image of God in *Christ* and in Man, hath Ears and heareth not, and a Heart, and understandeth nothing,

Further Man is made after Gods similitude, and is like unto God; Namely 1. on the Heavenly Soul, *Eternal* and *Immortal*, and thence he is of God. 2. Like in Power, that he can do much, namely after his part, measure and weight. 3. Like in Glory, as a God, over all other Creatures a *Lord* and *Ruler*,

Good Reader here you must know and observe, that this great Mystery doth manifest here, and Bringeth along the right *Jebior* let it be light, the day of the Revelation of the Son of Man, of which Christ saith expresly, *Luke* 17. 22. &c. On which the the Son of man is revealed, and that this is the Revelation and appearance

pearance of *Jesus Christ*, of whom the Holy Apostles have prophesied. 1 *Pet.* 1. 7. & 5. 1 *Tim.* 6. 14. 16. 3 *Joh.* 2. 28. *Tit.* 2. 13. 2 *Tim* 4. 8. & 2 *Thes.* 2. 8. Thus The Revelation or appearance of the coming is clearly distinguished. *Mal.* 3. *Mat* 24. 30. And chiefly *Rev.* 12. *He that hath Eyes let him see, and he that hath Ears let him hear, and an understanding Heart hearken unto it.*

But this is the Revelation and appearance of Christ, the day of the Revelation of the Son of Man, namely, that God in *Christ*, and *Christ* in God, a Spiritual, Divine, Heavenly *Adam*, and man from Eternity is, and hath been in a Divine, Spiritual, Heavenly Essence, flesh and bloud, and after this his essential Image he hath in the Creation created and framed a Soulish *Adam*, and Terrestrial Man.

CHAP. XIX.

Of the Mystical Image, that is of the Mystery of God.

THis is the Mystery of *God*, as was said already, which is clear and manifest on the Soulish *Adam* and Terrestrial *Man* from beneath, that namely *above* is the true *Adam* and *Man*, but beneath is only his Image. Wonderful is Gods counsel, and who hath known the *Lords* mind, who was so pleased, that the last should be the first, and should receive the Money or *Peny*, and the blessed glory at first. Well may these last say, *This is the day which the Lord hath made, let us rejoyce in it. it is marvelous in our Eyes.* Psal. 118, To day is fulfilled the *Word* which is written,

ten, *The Stone which the builders rejected, is become the Corner Stone, and it is marvellous in our Eyes*; for the Spiritual Rock, of which all the *Fathers* have eaten and drunk from the beginning of the world, and upon which the Church of God is founded and builded, remained unknown, till to the seventh Trumpet, where the Mystery of God must be manifested, and is also made manifest; for the Spiritual *Adam*, and *Heavenly Man* in his Divine Flesh and Bloud, through which we are so dearly bought, is thrust away from the *Holy* place; and on the contrary another Flesh and Bloud from beneath out of sinners is brought into the Holyest for an abomination of the desolation.

But now the new Creation is come, in which the *Word* saith, and the Lord himself speaketh, as he hath promised. *Isa* 52. 6. c. 40. 5. Saying, *Jehior*, or let it be light for the day is come, which is known to the Lord, & to them to whom he will reveal his Mystery. *Zech.* 14.

Concerning the Mystery of *God* in the Creation of *Man*, it is thus that *God* hath Created *Man*, a *Man* and *Woman*. Gen. 1. 27. And took the *Woman* out of the *Man*, *Chap.* 2. 21, 22. To shew the great Mystery of *Christ*, and of his Church, which is his Wife and spouse, out of his flesh and bones. *Ephes.* 5. 30, 31, 32. But the Divine, Spiritual and Heavenly *Eve* is threefold. 1. The most holy Godhead it self. 2. The Church of Christ. 3 The Heavenly Soul in *Man*. This is the body of Christ his Church whose Saviour he was made, for which he gave himself. The *Divine Eve* as the most Holy Godhead is the Mother of us all, and the right *Jerusalem* which is from above. The Spiritual *Eve* as the Church of *Christ* is the Mother, the Spouse of the Lamb. The Virgin and Daughter of *Jerusalem*. The Heavenly Soul is the Heavenly *Eve*, a *Maid* of the Lord, a *Daughter* of *Jerusalem*, who was married

to a Terrestrial *Man*, who brought her to great misery and death; but the *Lord* was made a *Servant* for her, and hath made her free again through his death, and hath married unto her a new *Adam man*, out of his flesh and bone, of which she hath a divine Inheritance.

Now if we ask after the Mystery of *God*, how that may be made known, answer is, on *man* it may be known: There is but one *man* in one *Person*, but in it three witnesses of his substance, as Body, Soul and Spirit, and in seven Powers: The Spirit is always in stead of the Father, and is the Father himself also, and begetteth by the Soul, as by the true Mother, to himself a body, which is the *Child* and the Son, in which dwelleth all fulness. So there is but one *God*, in one only *Person*, but in three Witnesses, *Father*, *Word* and *Holy Ghost*, and in seven Spirits or Powers of *God*: *God* is a Spirit and a Father, and begets through the *Word*, and in the same to himself a Body, a *Child*, a *Son*, in which he with all his fulness dwelleth bodily, in this manner, that he that seeth the Father, seeth the Son also, the word it self, the quickening Spirit, and the quickening *Adam* himself.

Afterward *God* begets a Son, not after the *Person*, or a personal distinction, as one Man another Man, else there would be two Gods, although there is but one only *God*: But after the Testimony for our sakes he begets a Son, that we namely by that Witness, as of the Father and Son in God, might be made Gods Children, Heirs and Co-heirs out of his Seed, flesh and bones; for *God* in and for himself needs neither Father nor Son, because there is never no more in him but one in number, but even himself is *Jesse*, and all in all, neither are there two or three, but *One* only, and none else.

3 Lastly *God* begets also a *Son*, and is a father after the Testimony, and that to all Creatures, and what ever he

he hath Created, namely, that all might have a truſt and confidence in him as alſo the young *Ravens*, when they are forſaken by the old ones. This Teſtimony is done by the Spirit, which from God is in all things, and fills up all. *Wiſd.* 17. *Chap.* 12. 1. Who it is that cryeth to God out of the young *Ravens*, *Who is a God of the Spirits of all Fleſh.* Num. 16. 22. And remembreth to *God*, that he is a father of all Creatures, and cannot, neither ought to forſake them. Now the Spirit is it, that calleth upon *God* in all Creatures, and praiſeth and glorifieth, him where is is ſaid in the *Pſalm.* *All that hath breath Praiſe the Lord*; *Every Spirit Land and Praiſe the Lord*; *The Earth, the Sea, and the Trees in the Foreſt Praiſe the Lord.* O *man* there is much in the Spirit, the knowledge of him availeth much; for if you do not know him, you are but a Beaſt without a Spirit, as *Eccleſiaſtes* and others more have it.

CHAP. XX.

Of the Truth *and Spirit, by which all Wiſdom is juſtified.*

WHen we intend to ſpeak of the *Wiſdom*, it muſt be done in the *Spirit* and *Truth*. Now nothing is *Truth* but only the *Spirit*, and the ſame can lead us into all *Truth*, can teach us all, and can tell us of things to come; for all *Spirits* are in *ſubjection* to him, he penetrates through them all, even as fire doth to *Gold* and *Silver* ſeven times, and the good that remaineth in it, it doth not undoe, but rather thinks that there is a *bleſſing* in it, and bloweth into the ſmoking Flax, a fire of *Life*, *Light* and *Fire*, and infuſeth it

ſelf into the ſame, that it may be fitted for a new Creation, for a multiplication into many thouſands.

But nothing may attain unto *Wiſdom*, unleſs it be firſt gone to the fire for a Tryal, even as the *Gold* cannot come to its glory, unleſs it be gone in the *Cruſible* through the conſuming fire ſeven times, that afterward it may be Baptized with *Water* and *Spirit* to a new birth, and become a new *Gold*, and become out of the ſame *Spirit* and *Water* increaſed into many thouſands, and as a Heavenly *Gold*, *Spirit* and *Metal*, whereby other inferiour *metals* may be turned into the ſubſtance of the beſt *Gold*. So it fareth with *man* that ſhall get *Wiſdom*, firſt he muſt be baptized with *Fire*, then with *Water*, and then with the *Spirit*, and all this is done in the *Cruſible* of the Terreſtrial *man*.

But all wiſdom is ſufficient through the Spirit, and in Truth, through *Principia ſubordinata*, & *Concordantia*, which do concenter afterward in a *Harmony*. The *Principia* contain the true beginning of every thing from whence it came, thither it doth return alſo, and from thence it is preſerv'd alſo. The *Subordinata* contain the *Order*, ſtraitneſs and perfection of every thing, as they do hang one in another, ſtand and ſubſiſt one by another, even as a *Ladder* or *Stairs*, there muſt not be one ſtep amiſs or wanting, elſe the *ſubordinata* are not true. Commonly there are ſeven *ſubordinata*, and follow one upon another orderly, and things that follow one after another are *ſubordinata*, and thus it is perfect.

Laſtly this is a *Concordance*, that all things may agree one with another, and a *Contrariety* be no where found, ſeen or heard. Even as in ſweet *Muſick* all things are Harmonious, let the *Voices* be as many as they will, and change one in another, going out of one into another, and an everlaſting *Ternarius* remaineth therein, and ſo the *Principles* and *Concordance* conſiſt

in

in *Ternarius* and *Unity*, where one floweth out of another till to the number of ſeven of the *Subordinata*, which reach after the greater number till to *Twelve*.

At laſt the Harmony concentreth, and encloſeth all, which taketh altogether in *One*, *Three* and *Seven*, and preſents one as the other, namely the upper as the lower, and the lower as the upper; ſo that none be againſt the other, although they be ſo far diſtinct as *God* and *Creature*, *Spirit* and *Soul*, *Heaven* and *Earth*, yet one is in the other, the one is known by the other, and the one is juſtified by the other, and that in Spirit and Truth. Search now and ſee, try and learn, hear, obſerve, and judge what *Wiſdom* this is, and what Truth and Spirit is preſented in this Book. The fool knoweth nothing of the *Wiſdom*, and doth not underſtand her way. Lyers do not underſtand the Truth, nor do they know her Principles; and the ſouliſh, bruitiſh, and profane know nothing of the Spirit, although they hear his wind blow, yet they know not from whence it cometh, nor whither it goeth. Therefore do not look upon men, do not inquire after men that is nothing, and do not ſtare upon the Image to the intent to adore it, as all thoſe do that dwell on Earth. *Rev.* 13. But only inquire after the Spirit and fear him; for he will direct all in the Word of Truth and Righteouſneſs: Him you are to Honour, and againſt him do not think, ſpeak, or do, that you may not be condemned out of your own mouth.

Now all Spirit, Truth and Wiſdom reveal themſelves in theſe three, and are thereby known and juſtified, namely in a *Divine Light*, in a *Divine Life*, and in a *Divine Love*, where theſe three are in, on, and about *man*, there is really *Spirit*, *Truth* and *Wiſdom*. The *Divine Light* containeth all wiſdom, underſtanding, and knowledge. The *Divine Life* containeth all Truth,

Holineſs and Righteouſneſs: And the *Divine Love* containeth the whole Spirit, and poureth him out into our hearts, and thereby we know, that *God* hath loved us, becauſe he hath given us of his Spirit, which cryeth in us *Abba*, and giveth Teſtimony to our Spirit, that we are the Children of God; He poureth forth our Tears and Prayers before God, that we might find grace before the *Lord*, and teacheth us to pray aright before the Lord about things that are above, & maketh interceſſion for us with unſpeakable ſighs.

Thereby we know in the Spirit and in Truth, where the right Wiſdom, the Divine Truth, and the Holy Ghoſt is, for theſe three *Light*, *Life* and *Love* proceed from *God*, and *God* himſelf is Light, and there is neither Darkneſs nor Fire, in or about him. *God* is *Eternal Life*, there is neither *Death* nor *Perdition* out of him, in or about him. *God* is *Love* it ſelf, and there is neither *VVrath*, nor *Pain*, *Hell* nor *Damnation*, out or of him. He that ſtayeth by, in, and on theſe three, namely by the *Divine Light*, in a *Divine Life*, and in a *Divine Love*, he ſtayeth and abideth in *God*, and *God* in him, in the Spirit and Truth, according to the wiſdom and true knowledge of *God*, and knoweth what is Truth, Spirit and Wiſdom, and tells their true Principles, Subordinates and Concordances in a Divine Harmony, proved to the Elect *Angels* and *Men* in Spirit and in Truth.

CHAP.

CHAP. XXI.

Of the Myſtery of Time, to underſtand it aright.

NOthing ſo ſecret at night, but the day may reveal it, when the Light cometh to its Day, and the day to its light, and the clear Sun doth ſhine over all that is under Heaven. The Night is paſt, and behold the day breaks on with its fair morning light, which is a light fire, and a fire-light, who can now ſubſiſt; for the Lord cometh, yea the Lord cometh coming, *Amen, Halelujah!* He is like unto the fire of a *Founder*, and like unto the ſharp Lee of Sope-boylers, he will melt, prove try, &c. He will waſh, purifie and cleanſe, *And who can ſtand before him.* Mal. 3. This he doth therefore, that all filth may be done away before the Sun riſeth, and may not put the whole Earth and world to baniſhment or deſtruction. *Chap.* 4.

Now that day being come with its light in this time, then the Myſtery of the time of the whole world will be revealed: But always is included and cloſed in and with the number of Seven. For in the ſeventh day *God* finiſhed the Creation, and ſo in Seven always included. But the number 7 ſtandeth thus, 7 49. 70. The number *Seven* after our time, ſtandeth chiefly upon the *Seventh Trumpet*, in and with it the Myſtery of *God* is finiſhed, yea revealed. *Rev.* 10, 11, 12. *Chap.* As alſo with the ſeventh Vial of *Gods* wrath: But as much as we know in part, we are and live betwixt the fifth and ſixth *Vial* The number 49. ſheweth expreſly that fair Myſtery of the time of the refreſhing

and reſtitution of all that is loſt. *Levit.* 25. And the number 49 is the end of the little ſeventh day, and a beginning of the great ſeventh day, and Sabbath of *God*. Laſtly the number 70 ſeeth upon the 70 weeks in the Prophet *Daniel*, as alſo upon the expiration of the 1335 days. *Chap.* 9. 24. & 12. 12. When theſe are about, then the tranſgreſſion will be reconciled, every Prophecy fulfilled, and the moſt Holy, Holy with his Saints will take the Kingdom, and *Jeruſalem* rebuilded, and the Eternal righteouſneſs, and all what hath been loſt by the fall ſhall be reſtored.

Of this great glory and unſpeakable joy, the Spirit propheſieth in all Creatures, yea in all Lights of Heaven, and in all the Elements. But where are the Seers, where are the Hearers, and where are the Obſervers.

Further concerning the time of the world, it is divided in 1. 3. and 7. The one time generally containeth the whole great day of the World 12 hours. *Mat.* 12. Which ſhall be 6000. years, and ſo there were 500. years to an hour, but the days ſhall be ſhortned, ſo that they ſhall not be full 6000. years and the days or years of that ſhortning are clear in the Book of *Geneſis*, at the firſt judgment over the world, *&c.* The three times of the world now are, that they ſhall be divided, namely, the 6000. years into three times: As the firſt time from *Adam* till *Noah* at the Deluge, and containeth 1656. years: From the Deluge till to the *Meſſiah*, born of the *Virgin* Mary is the ſecond time divided into 12 parts, each containeth 214. years, or 214. $\frac{1}{2}$ year, which added together make 2568. years from the Deluge till to the *Meſſias*. 4 *Eſd.* 14. 11. Now if 1656. are ſummed up with the other, then the *Meſſias* is born into the world of the *Virgin* Mary, in the year of the world 4230.

The third time of the world is from Chriſts Nativity,

ty, till to his glorious coming; the Mystery of which year is mystically signified in 4*Esd.*7.28,30. & *Chap.*9. *Calculation.*

Concerning the abovesaid threefold number, 7.49. 70. therein is the Mystery clearly signified without any diminution or addition, if only you will open your Eyes, Ears and Hearts to see, hear and observe; clearer it cannot possibly be told, these numbers in themselves calculated, namely, to know certainly how many years every hour of the twelve do contain, because the 6000. years are not compleat, but those days must be shortned

But now as in the former times and judgments over the world, always seven days went before the judgment came upon the world: So it is now in and with the time of the judgment over this world. *Gen.* 7.4. *Josh.*6. *Levit.*25. Now when the judgment is proclaimed, seven days goeth before the Proclamation. Now if you have the Spirit of *Daniel*, then number and reckon how many days are past, and how many are behind to the judgment. None believeth what alterations there are at hand, the *whole World* lyeth in wickedness, and it will perish in it.

But that we may keep nothing from the Reader, and wellwisher to wisdom, and that he may fully conceive the time of the end, namely in the sure token of it, then there are three signs of it; the first is, that presently after the great horrible bloudy Battel, that is at hand, he do come, whom we expect. *Mal.* 3.& 4. and the *Gospel* of the Kingdom be Preached in the whole world for a Testimony over all Nations, that one Shepherd and one Flock may be. *Mat.*24.14.. *Rev.* 14. 6. *Zeph.* 3. 8 9. The second time is, when the Ten lost Tribes of *Israel* are found out again over the Water into the Land, and upon the Mount *Israel* do come from the Orient after the sixth Vial is poured out,

out. *Rev.* 16, 12. 4 *Esd.* 13. 4. *Isa.* 11. 11. *Chap.* 27. 13. *Jer.* 31. 8. *Deut.* 30. 4. *Mica.* 4. 6. 7. *Rom.* 11. 25. Yea whole *Israel* and whole *Juda* will come again into their Countrey, and will turn to the Lord their God. *Hos.* 3,

Lastly, The last sign of the coming of the Lord is when the Beast, and all Kings of the Earth, together with *Gog* and *Magog*, by the seduction of the three unclean Spirits into the Land of *Israel*, and to the Valley of *Jehosaphat*, and upon the Hill of *Israel* come together to a Battel, *&c.* and are destroyed with fire from Heaven. *Rev.* 19, 19, 20, 21. *Ezek.* 3. 8. *Joel* 3. *Isa.* 24. 21, 22.

This is the end, then beginneth the Kingdom and Priesthood of *Melchisedech*, *Halelujah*,

Come Lord Jesus, and deliver us from the Evil One. Amen.

Conclusion

Concluſion.

COurteous Reader, we conclude this our Jehior *or* Morning Light, *and ſalute you in the* Lord, *from the* Lord *in the Spirit of Grace and Supplication, which the* Lord *will pour out over us all, through the Power from above, that we might find Grace before him at his coming, and may not be put to ſhame when he judgeth.*

Reader, *if you are a wellwiſher to Wiſdom, then take of us the Crumbs which we have gathered from the Lords Table, and accept of them till* Melchiſedech *cometh, and diſtributeth the Holy* Shew-bread, *and to drink of the* New Wine *of his diſtributing at the great Supper of the* Nuptials *of the Lamb in* Paradiſe, *the fruits whereof himſelf will*

ſet

ſet up. You are to give thanks with us to him, from whom all good gifts come from above the Father *of Lights, praying, that he would inlighten us all, turn us to him, and make us happy for ever. This is according to the love of* God, *whoſe dedeſire is, that* all men may be ſaved, *and that* all may come to the knowledge of the Truth: *Therefore let us be merciful, loving and perfect,* Even as our Heavenly Father is merciful, loving and perfect, *that it may be known and revealed, that we are his Children.*

But Curteous Reader, if you affect folly, and art a deſpiſer of Wiſdom, *go to, and deſpiſe, but be ſure that you do not deſpiſe men herein, but* God *himſelf, who hath given us his Spirit, and from whom all Wiſdom cometh, and think that the Spirit of judgment will require an account of you in that day.*

But Reader, if you are a Phariſee *and Hypocrite, and ſeekeſt rather Honour from* Men, *then from* God; *We'll conſider then,*

then, what the Lord *ſaith,* 1 Sam. 2.30. He that honoureth me, him I will honour alſo, and he that deſpiſeth me, ſhall be deſpiſed again. *And Chriſt ſaith,* Mat. 10. 32. He that confeſſeth me before men, him will I alſo confeſs before my Heavenly Father that is in Heaven. He that denieth me before men, him will I alſo deny before my Heavenly father.

But Reader, if you are a ſimple Heart, *and art not fit for Wiſdom, then abide on, in, and by the fear of the* Lord, *in a Godly life; which fear is not only the beginning of Wiſdom, but alſo the end of Wiſdom, and it is no help to man, though he be able to ſpeak with an Angelical Tongue, and had all knowledge, and underſtood all Myſteries, and had ſuch a faith, whereby he could remove Mountains, and withall had not the* Love *of* God, *which endured everlaſtingly, all will profit you nothing. Therefore bleſſed are the Babes and ſucklings which know not theſe outward*

things,

things, for theirs is the Kingdom of God, *because the Spirit of God is declared in them. Therefore let no man be puffed up with Knowledge: And for our part we are not extol'd therewith, for Satan also doth buffet us with fists, and doth upbraid us with our shame. Therefore we humble our selves that the* Lord *may accept of us in mercy*, Who giveth Grace to the humble, and beholdeth low things, and him that is of a contrite heart, and trembleth at his Word.

Lastly, This is the Conclusion, that every one examine himself, and that according to the Spirit, Truth and Wisdom, and no otherwise, whether God, Christ, and the Holy Ghost be in him, which every one may know by his thoughts, Words and Works, in his affection, will, and pleasure, and in his Knowledge and Conscience. Every good thing is from God, and of God, and not of Men. All Sin is from the Devil, who seduceth man, and leadeth him to perdition and destruction. Well be to him,

who

who ſeparates bad from good, rejects bad things, and maketh choice of good, and beareth fruit thereby.

The Lord Zeboah *will at laſt take away the evil Eternally, and reſtore the good again, and return bad things to that evil one, and recompence it upon his head,* Amen.

The Lord our God be gracious unto us, and help forward the works of his hands, yea, the works of his hands he will help forward, *Amen.*

Praiſed be the Lord that cometh, and bleſſed be his glorious name. All the world be full of his Honour, *Amen. Hallelujah.*

FINIS.

A Catalogue of Chymical Books *which have been written Originally, or Tranſlated into* Engliſh.

ELias Aſhmole Eſq; his *Theatrum Chymicum Britanicum*; Or, a Collection of our Famous Engliſh Hermetical and Poetical Philoſophers. (viz.) *Th. Norton, Geo. Ripley, Geofr. Chaucer, Jo. Daſtin, Pearce* the *black Monk*, *Rich. Carpenter, Abrah. Andrews, Th. Carnack, Will. Bloomfield, Ed Kelley, Jo. Dee, Th. Robinſon*, the Magiſtery of *W. B. Jo. Gower, Myſtery of Alchymiſts, Jo Lydgate, Will. Redman*, with divers *Anonymi*, and certain fragments with Annotations upon the ſame. *Lond.* 1652. 4.

—— His *Faſciculus Chymicus*; Or, Chymical Collections of the Ingreſs, progreſs, and Egreſs of the Secret Hermetick Science, Collected out of the Choiceſt & moſt famous Authors, *Lond.* 1650. 8°.

—— The way to Bliſs. *Lond.* 1658. 4°

Don Alexis *of* Piemont, His *Collection of Secrets*, with the manner of making Diſtillations, *&c. Lond.* 1580. 4°

Fr. Antonies *Apology for his Medicine called* Aurum Potabile, *Lond* 1616. 4.

Aula Lucis, Or, *The Houſe of Light*. by *S. N.* *Lond.* 1652. 8.

Artefius his *Key of the greater Wiſdom*, 8. vide Flammell.

Abr. Andrews his *Hunting of the Green Lyon*, vide Theatrum Chymicum Britanicum.

Alphonſus *King of* Portugal *his* 2 *Treatiſes of the Philoſophers Stone*, vide Treatiſes.

Albertus Magnus, *his ſecrets of the Virtues of Herbs, Stones, Beaſts*, &c. *Lond.* 1637, 8.

Anonymi quidem

A Diſcourſe of Magical Gold, vide Diſcourſe.

A True order to Diſtil Oyls, &c. *vide* true and perfect order.

A Profitable Diſcourſe againſt bad garbling of Spices, *vide* Profitable.

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